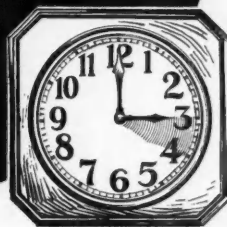


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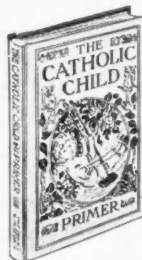
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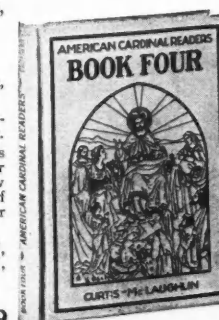
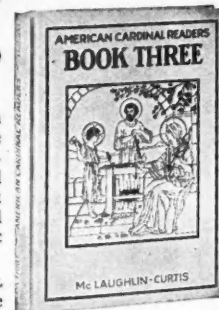
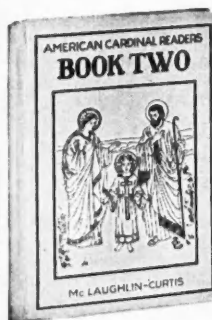
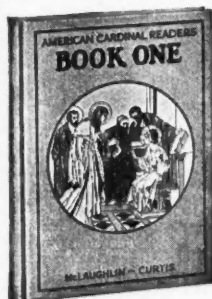
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OCTOBER, 1929

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# The CATHOLIC SCHOOL JOURNAL

Vol. 29, No. 5

OCTOBER, 1929

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## A Child's Life Is His School\*

Edward A. Fitzpatrick, Ph.D.

WILLIAM S. FRANKLIN, a professor in Lehigh University, as he walked the streets of Bethlehem, Pennsylvania, saw Bethlehem Bill come from his magnificent school building. He became reminiscent of his own days on the Kansas plains. He was struck by the lack of opportunities for play and for work, and for living a boy's life, which confronted Bethlehem Bill, and wondered what school could do without those basic experiences to build on and to supplement classroom work.

He goes back in fancy to those old days and he says: "I always think of my school as my boyhood. Until I was big enough to swim the Missouri River my home was in a little Kansas town, and we boys lived in the woods and in the water all summer, and in the woods and on the ice all winter. We trapped and hunted, we rowed and fished, and built dams, and cut stick horses, and kept stick-horse livery stables where the grapevines hung, and where the paw paws mellowed in the fall. We made mud slides into our swimming hole, and we were artists in mud tattoo, painting face and body with thin black mud and scraping white stripes from head to foot. We climbed the trees and cut our names, we sucked the sap of the box elder and squashed poke berries for war paint. We picked wild grapes and gooseberries, and made popguns to shoot green haws. In the autumn we gathered walnuts, and in the spring we greeted the johnny-jump-ups, and the sweet williams as they peered through the mold." (*Bill's School and Mine*, p. 3.)

Then his thoughts return to Bill and he becomes all questions: "Bill, little Bethlehem Bill, has a better school than I had; the house and the things that go with it. Bill's teachers know more accurately what

they are about than did my teachers in the old days out West half a century ago. And, of course, Bill is getting things from his school that I did not get. But he is growing up with a woefully distorted life. What does Bill know about the woods and the flowers? Where in Bill's makeup is that which comes from browsing on berries and nuts and the rank paw paw, and roaming the woods like the Bander-log? And the crops, what does he know about them?"

One cannot but feel the problem that is presented by this contrast, even the ultimate issue whether a genuine education is possible under conditions of modern urban life, when boys no longer "roam the prairies, pick wild flowers," and go about "playing wild plays and dreaming wild dreams—children's dreams." Luther Burbank, in his "Training of the 'Human Plant'," says: "Every child should have mud pies, grasshoppers, water bugs, tadpoles, frogs, mud turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water lilies, woodchucks, bats, butterflies, various animals to pet, hay fields, pine cones, rocks to roll, sand, snakes, huckleberries, and hornets; and any child who has been deprived of these has been deprived of the best part of his education." Is the modern child's experience in the city so conventionalized, so narrow, so artificial, that the very possibilities of education are restricted or conditioned by that fact?

Professor Franklin calls himself a member of the free roaming Bander-log. He intimates that Bethlehem Bill more properly belongs to the "Rats," or as my young son says of his gang, "the 32nd Street Alley-rats." But whatever name you give them, these children in urban areas, with all their keenness, alertness, quick-wittedness, sophistication, do have a narrow distorted view of life.

The situation is even more striking when Bill doesn't live in Bethlehem, but is one of the "cliff-

\*An Interpretation of Modern Child Study for Catholic Education—No. 2.  
The first number in this series was published in the September issue, 1929:  
*What is It To Be a Child?*

dwellers," in a modern apartment house of one of our large urban centers. He goes to school and he comes from school. He lives in the narrow "cabined" rooms of the modern apartment. He is familiar with canyons, the canyon of his hall, the canyon of his street, the canyon of his alley. His playground may be some small space covered with concrete, in the back of the building, which the partially wise building regulations of the city require. One recalls that terrible description in "Darkest England," by Francis Thompson: "A region whose hedgerows have set to brick, whose soil is chilled to stone; where flowers are sold and women, where the men wither and the stars; whose streets to me on the most glittering day are black." (The Works of Francis Thompson, Vol. III, p. 52.)

If the child plays in the dirty water that runs in the gutters of the streets, he is in danger of increasing the automobile death toll, and is in serious danger of infection and disease, to which, however, he shows a strange immunity. In the language which is applied to Bethlehem Bill, he has not learned to play as a child should play, or to work as a child should work.

We have done a little to provide recreation facilities: playgrounds, parks, beaches in cities which are near lakes or the ocean; but the child seems doomed to be compressed within the brick, or stone, or plaster walls which every year, from all four directions, seem to close in on him. Wordworth's "prison house" becomes a physical reality.

It is no wonder then that the criticism is made of the school, that it is unrelated to the experience of the child outside the school, that he sees no relationship between what he learns in the school and what he lives on the street, or the playground, in the alley, or up on the "third floor back." He does not even see the relation of his immediate environment to his school lessons, as the child in Moline, reported by Professor Dewey, did not realize that the river that went by his town was the Mississippi River of his geography book. School was a world apart. School was too largely a thing of repulsion and the child felt repression. School did not grip him even as the narrow world in which he lived outside. To him that was the reality, the school life must be borne. There should be an integration of all the experiences of the child. School, or better, the education of the child must be conceived as Professor Franklin says, "as the organization and orderly arrangement of the whole juvenile world," and the problem of education in one aspect becomes the utilization of this out-of-school experience.

This emphasizes a fact which has rarely been a reality even when it was used as propaganda, that the campus of the university is the whole state. Whatever truth there is in that ideal, and there is much, it represents the centrifugal fact in education. It is this, the whole community is the educational institution. Five hours in school can have no effect against two and three times that period in the home, on the play-

ground, on the street, in the movie. The fundamental civic, social, and economic conditions should represent Man's highest thought and most intelligent effort to evoke the highest capability of the child. This is the significance of city planning and regional planning in its highest and ultimate aspects. This is social education. This should be the playground for the human spirit. This must be the material out of which Man, in helping to make this a better world than it is, is helping to form his own soul.

Experience is the basis of the school process. This applies not merely to the elementary groups, but includes the college in its high reaches. The cooperative plan of training in industry and commerce; the clinical method of teaching medicine, are in accordance with this conception. The old statement of Aristotle; that the person who theorizes about ethics must have himself lived a good life; is a statement of the principle in a radical form. There must be an interaction between the life of the child outside of the school and inside of the school. The only material the teacher has to build on is the native tendencies of the child and his experience. And this is *a*, if not *the* fundamental tenet of the new education as a protest against the merely scholastic and academic character of the old education as the educational revolutionaries see it.

One of the most insistent demands of the new education is that the school situation shall be as lifelike as possible. As a result the school has, in theory, attempted to reproduce the life outside of the school in the classroom; but one needs very little experience or observation of the new schools to know that while they were insisting on the lifelikeness of the situation, they were actually violating the principle in their Eskimo villages, Indian games, and even in their pseudo-grocery stores, with paper money. Their intuition in this case was better than their theories. The insistence on the lifelikeness of situations in the school is a fundamental violation of the main tenet of the new education—that it must be child-centered.

The justification of school situations is, as Rugg very properly points out, not lifelikeness to Bethlehem Bill's actual life or even to the life on the sidewalks on which New York Bill plays, but the selection of educational opportunities in which Bill is interested and which contain for him, at his present state of development, the highest possibilities of further growth toward the ultimate possibilities of his human nature. To do this the school selects an environment which sometimes reproduces the life outside of the school, sometimes goes into the dream world of the child, but in any case is related to his present needs and interests. That special environment may be to the child more real, more genuine than the alleys, streets, and sidewalks on which he plays every day; and it is moreover, freighted with the possibilities of the enrichment of his life and expansion of its meaning that it may be made, in a genuine sense, an expression of "the abundant life."

# Standards for Catholic High-School Libraries<sup>\*</sup>

*F. E. Fitzgerald, A.B.*

AT first thought it might seem pointless to discuss standards for Catholic high-school libraries, especially to those of us in the profession who are intimately acquainted with the work of such bodies as the American Library Association, the National Education Association, and the various national and regional standardization agencies. We know that very excellent standards have been formulated, but in the face of evidence from recent surveys of Catholic secondary schools, we should be foolish to say that all is well. In these studies the budgets were found to be too small and variable. Another point of especial note is the general lack of trained librarians and of a library policy. These conditions prevail in large cities of the United States as well as in small communities where surveys of school library facilities have been made. In smaller high schools there was either no library at all or else a few bookcases containing a number of books called "the library." In the same cities there were high-school libraries in charge of trained librarians doing all that can be expected. The spirit of tardiness and irresponsibility of school principals going along day by day with poor library conditions prevailing can be laid only to ignorance of the meaning of school-library service and of the recommendations of the standardizing agencies, to poverty perhaps, or perhaps again to a false pride in refusing to follow the lead. Instead of a definite, purposive effort toward the development of an adequate library in charge of a competent librarian, we very often find evasion and procrastination. "Eventually, why not now" would be a good motto for such persons to ponder over. It is futile to think that any of our schools can avoid meeting secular education on the same ground, and it is a mistake to set aside recommendations which are the result of expert study of a given problem. If we are losing ground, it is our own fault.

## Library is Indispensable

The library conditions in our Catholic high schools are far from ideal and, in general, below the standards set for public high schools. The function of print in the educational process is not at issue. Educators who will not be convinced of the need of a library in a school place themselves outside the pale of discussion. The present-day school library takes an active and comprehensive part in the intellectual life of the school. Its development can be considered as only just begun. As was stated not long ago in regard to university

libraries by President Suzzalo "Less teaching — more supervision of learners — is the modern tendency of the school. The professor of the future will be simply a good reference librarian, and the university will consist of a lot of books, an earnest student, and someone who knows them both and can bring them into thoughtful accord." It is in the light of these words that we shall attempt to view the situation regarding standards for our high-school libraries.

## Suitable Standards

First of all the whole question as applied to our schools revolves about the proposition: Why should we set up a special set of standards? We must advance reasons for doing so. Wherein do the objectives of Catholic secondary education differ from those formulated by the National Education Association? I have asked a prominent Catholic educator to put down his personal views on this matter. His reply is as follows:

I think we could accept those of the National Education Association which you inclosed in your letter though I do not think they go quite far enough. They, of course, necessarily omit any religious objective, and we should include it.

I do not know that the objectives of Catholic secondary education have ever been definitely formulated. We all think we know what we are aiming at, but I am afraid we should have to be somewhat indefinite if we were asked to set the objectives down on paper. We have, of course, always had in mind that education must have as its aim physical, mental, and moral development. The physical, I should say, we have not stressed, though we were always aware that it could not be omitted from any program. On the mental side we have not had any very different objectives from the others, except that our secondary schools have to a larger extent been connected with colleges. The consequence of this has been, I think, to make us regard secondary education more as a preparation for college than for life. This is, no doubt, less true now than it was twenty years ago. As regards moral education or character education, we regard religion as the foundation on which morals and character must stand, and in consequence we do not separate it from religious education. The one thing that I think we are all convinced should be the distinguishing mark of Catholic education is that religion should permeate all its parts, physical, mental, and moral. Religion should be the atmosphere in which all these disciplines should be imparted. \*

If I were to formulate objectives, I think it would be somewhat as follows:

1. On the physical side, health and normal bodily development.
2. On the mental side, command of fundamental processes, with insistence on preparedness for some vocation (or for higher education); and in addition, training in clear think-

<sup>\*</sup>A paper read at the meeting of the National Catholic Educational Association Conference in Toledo, Ohio, June 26, 1929.



ing and in the beginnings at least of some appreciation of culture.

3. On the moral side, development of character through the intelligent appreciation and practice of our duties toward God, neighbor, and self. Worthy citizenship should be the natural result of this, but perhaps it may be necessary to insist upon citizenship separately.

4. On the religious side, besides having religion as the pervading atmosphere of the school, there must be formal teaching of religion to give intelligent grasp of the dogma and spirit of the Catholic faith, joined with the practice of specific religious duties.

This separate listing of objectives is, of course, only for the sake of clearness. It is not as if we were to have many separate and perhaps distracting aims. In reality our aim is single: to produce the good man, who by the very fact will be the good parent, the good citizen, and the good servant of God.<sup>1</sup>

In contrast to this let me state the seven objectives for secondary education formulated by the Commission on the Reorganization of Secondary Education appointed by the National Education Association: (1) Health, (2) Command of fundamental processes, (3) Worthy home membership, (4) Vocation, (5) Citizenship, (6) Worthy use of leisure, (7) Ethical character. In a statement of this Commission the following points are made: "The ideal of a democracy . . . involves, on the one hand, specialization, whereby individuals and groups of individuals become effective in the various vocations, and in other fields of human endeavor, and, on the other hand, unification, whereby members of that democracy may obtain those common ideas, common ideals, common

modes of thought, feeling, and action that make for cooperation, social cohesion, and social solidarity.

The first formulation is more inclusive and satisfactory since it takes man's whole nature into consideration. It will be necessary, therefore, for our high-school library to make its program articulate with these principles. While these objectives may well be considered vague, still we have here something definite to aim at. The specific skills entering into each objective have yet to be laid out so that the teacher and the librarian can keep the goal in sight. Our program differs mostly in its greater breath and its insistence on accounting for the spiritual nature of man. What we have to do then is to insure complete coverage of our special problem. We can with perfect assurance, therefore, accept as our standards those proposed by the North Central Association. These standards care for all the work of the school library as ordinarily conceived. It is up to us to provide in addition what is necessary to complete the fulfillment of our objectives. I shall concern myself during my time to a discussion of what I consider the fundamental problems concerned with standardizing our Catholic high-school libraries.

#### The Librarian's Job

First of all we differ from secular education in our insistence on religion permeating the curriculum. So far as the high-school library is concerned, religion can permeate the library if the right books are on the shelves

<sup>1</sup>Rev. John F. McCormick, S.J., Marquette University. Letter to author.



AN ECONOMICAL HIGH-SCHOOL LIBRARY

*The library in the high school at Stamford, Conn., is distinctly a working library planned for the greatest possible economy of floor space and the greatest efficiency for student use. The room has approximately 25 sq. ft. of floor area per seat and provides space for approximately ten per cent of the school enrollment. It is the height of a regular classroom and is approximately 25 ft. wide. The windows are about 15 per cent of the floor area so that every place is adequately lighted. The shelf space is adequate for approximately 6,000 volumes so that the school can easily provide a yearly circulation of 20 books per student*





A LIBRARY FOR A LARGE HIGH SCHOOL

*The library of the Santa Monica, Calif., High School is distinctly a working library for a large school. The room is two stories high, with high windows on one side, and openings for cross ventilation on the corridor side. The shelves carry about seven thousand volumes. The annual circulation is about 20 books for each pupil in daily attendance*

and the right person is in charge of the library. The effective use of a library of any kind depends upon these two elements and of the two that of greater relative importance is the librarian. The flood of printed matter on the market is neither all good nor all bad. It is the work of many working together to select the best material suitable for the shelves of our Catholic high-school libraries. A step in this direction is the list prepared by the National Catholic Welfare Conference called "A Catholic High-School Library List" published in 1928. While this list is an aid in book selections for high-school libraries, it bears evidence of the point of view of college professors and is too "heavy" in spots. The fact that no high-school teachers or librarians had a hand in its compilation may account for this. It is a move in the right direction and should be frequently revised. The list could be limited to fewer titles and made more basic. Future editions made in cooperation with our Catholic high-school librarians working with the teachers and provided with critical annotations would be a strong influence in improving the selection of reading matter in our high-school libraries. Special notice was made by the North Central Association of the point of selecting books from lists set up by experts. Mere numbers are misleading for the quality and not the quantity of books decide the value of a particular collection. *Books to be of use should be purchased for the student and not for the teacher.* In instances where gifts form a large part of

a library's receipts, a policy of "looking the gift-horse in the mouth" should be followed to the end that no book will be given a place simply for the sake of its source.

In regard to the librarian we must admit that the difficulty is even greater. Selection implies a choice. My personal experience warrants me in saying that a good librarian is harder to secure than a good teacher. This is apart from the matter of convincing superiors that a professional librarian is necessary. The principal reason for the shortage is simply that librarianship as a profession has not attracted Catholics greatly. There are many Catholics practicing library work, but not many of us can stand alongside our professional brethren outside the fold as their equals. Many of our would-be librarians are competent in other fields and have been forced into library service without adequate preparation for the work. A complete education for librarianship cannot be secured in the United States in a Catholic institution. We do have a few summer library schools, but they are due not to a belief on the part of our leading Catholic educators in the necessity of trained Catholic librarians, but rather to the zeal of a few far-sighted individuals. Still it is in the possession of a force of trained Catholic librarians that the ultimate solution of our whole library problem lies. As was stated before this Association by the Reverend Henry Regnet, S.J. "The librarian is, unquestionably, the real crux of the library problem. Not the lack of



THE SMALL HIGH SCHOOL CAN ENJOY AS ADEQUATE A LIBRARY AS THE LARGE SCHOOL

*The library in the Community High School at Marengo, Ill., is interesting evidence that the small high school can enjoy an economical and efficient library as well as can the large city high school. The room is furnished with simple, economical furniture of standard type and the room is in use during the entire school day for reference, reading, and study*

space for library purposed, nor the want of funds, but the absence of a *real* librarian is the fundamental cause of trouble in our libraries." And let me say here that a librarian cannot be made from an individual whose sole qualification to practice the profession is the possession of an abridged edition of the Dewey Decimal Classification and an out-of-date copy at that. The notion of a librarian as a custodian of books has been entered into history books along with the notion that a library was a storehouse to preserve knowledge as though it were a kind of fruit. A librarian can make an effective library under conditions where an untrained worker would be groping for light. We need a better definition of "librarian" to save the term from becoming meaningless. My experience as a librarian for the past six years convinces me that our solution will be found in the aggressive action of Catholic librarians. We know what we want; we should not stop until we get what we want. That is the way the public library came into its own. Any group intent on its particular problem gathers force and support. We have the nucleus of such a group right here in this section.

#### Train Catholic Librarians

The solution of the problem of the high-school library does not rest simply with the formulation of a set of standards by this Association. Standards have

been set and published long ago, but to what purpose, so far as our schools are concerned? We must tackle the problem at its roots. *We must train Catholic librarians.* It will be a matter of years perhaps before we can point to a Catholic library school offering a course equivalent to that found in such institutions, say as the Columbia University School of Library Service, or the Library School of the University of Illinois. The interest of Catholic teachers, particularly the teaching Sisters, in the summer library schools at Catholic universities attests to the need for the establishment of a regular library school. Fifteen attended the first summer course in library science offered at Creighton University in 1925. Twelve were Sisters, one of whom to my knowledge is continuing her library education at the Wisconsin University. The Catholic attendance at the library schools of such universities offering graduate study and a professional degree in library science as Columbia, Illinois, Chicago, Michigan, Western Reserve, California, Drexel Institute, is considerably large. The Catholic graduates of these schools who have a good background of undergraduate study in some Catholic college or university offer practically all that can be wished. Their professional knowledge and technical skill is not secured, however, under those auspices which insure attainment of the Catholic ideal. This is particularly true of the book-selection courses. The

best solution lies in the preparation of librarians in Catholic schools for the same reasons that we train Catholic doctors of medicine in Catholic medical schools

#### Application of Standards

The problem of standardization of our Catholic high-school libraries revolves apparently around the two matters of book selection and the librarian. Insofar as standards of equipment, organization, volumes per pupil, space per reader, pupils per seat, service to pupil, teaching the use of books and the library, and the cultivation of the reading habit are concerned, we cannot do better than follow the standards already formulated by the North Central Association. I do not think we should attempt standards less comprehensive. We have to do more in fact than any of these standards call for, or at least have to adapt certain phases to our special problem. In book selection we have set up no lists authoritatively recommended. In library training

we have lagged behind. It is largely up to us to remedy the situation by releasing for professional study, librarians who are insufficiently prepared. The best method of doing this would appear to be by permitting these librarians to attend summer library schools. One year of study leading to the Bachelor of Science in Library Science can, as a rule, be accomplished in four summer sessions. For the high schools under 250 enrollment, a teacher-librarian should be employed who possesses a certificate equivalent to that required of teacher-librarians in the state where the school operates. I deem it worthy of the attention of the National Catholic Educational Association to go on record as accepting the standards of the North Central Association for school libraries as those of this Association. In addition, emphasis should be laid on the matter of providing a greater number of qualified Catholic librarians; the compilation of lists of books for purchase by our Catholic high-school libraries; as matters of prime importance. These are matters of practical solution rather



A JUNIOR-HIGH-SCHOOL LIBRARY

*This library, in the South Pasadena, Calif., Junior High School serves a school with an enrollment of a thousand children in grades seven, eight, and nine. The roof trusses and corbels are decorated in gay colors, with caricatures that tell the story of literature from the earliest times to the present. The entire woodwork harmonizes with the dignified Romanesque architecture of the building. The room is freely used for reference, reading, and study and is controlled from the alcove, back of which is a magazine room and a librarian's workroom*



than theoretical consideration. The time has come for concerted action under expert guidance.

In order to accomplish the aims outlined above offering a solution to the problem of standardizing our Catholic high-school libraries, I propose that a new office be opened under our diocesan superintendents of schools; namely, that of Director of School Libraries—the incumbent to be a fully qualified librarian having a bachelor's degree in arts or science and, in addition, at least one year's study in a graduate library school representing 30 credit hours in library science with a major in school-library administration. In order to

insure an adequate supply of trained Catholic librarians, the matter of the formation of a Catholic library school under the auspices of a Catholic university should be investigated. The universities now conducting summer courses in library science should be asked for an expression of opinion in this regard. Finally the work of compiling a high-school book list should be continued. The accomplishment of these projects will satisfy to a great extent the need for improvement in our Catholic high-school libraries I believe and this Section has the proper persons, influence, and prestige to make such activities fruitful.

# Compendium of High-School Religion<sup>\*</sup>

Sister M. John Berchmans, O.S.U.

## PURGATORY

### Derivation and Definition of the Word Purgatory

THE word purgatory is derived from the Latin word "purgare," to purify or cleanse. Purgatory is a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions.

### Proofs of the Existence of Purgatory

First. *From reason.* God being an infinite Being, must be infinitely just, as well as infinite in all other perfections, and, therefore, He will render to every man according to his works. Some souls leave this life so perfectly pure that they are immediately to see God face to face, as for example, the martyrs. Others have deliberately chosen to be enemies of God in this life by violating His commandments, and dying enemies to God they are forever banished from His sight, and are condemned to hell for all eternity. An intermediate class is made up of those who die in the state of sanctifying grace and are, therefore, friends of God; but they are not perfectly pure, but defiled with the effects of sin, a debt of satisfaction to be paid to Divine Justice, which they still owe for their sins. Since God is infinitely just, He cannot punish these His friends with the eternal punishment of hell, but on the other hand, He is infinitely pure and, as Holy Scripture tells us, "Nothing defiled can enter heaven" (Apoc. xxi. 27), God cannot admit these souls into His presence, until they have discharged the debt due to His Justice. Therefore, there must be an intermediary place where these souls are purified and rendered worthy to enter heaven. This place we call purgatory.

Second. *From Holy Scripture.* Old Testament. "It is a holy and wholesome thought to pray for the dead,

that they may be loosed from their sins" (2 Mac., xii. 46). New Testament. "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come." From this text it follows that there are sins that can be forgiven in the next world. Now since sins are forgiven neither in heaven nor in hell, they can be forgiven only in that place which we call purgatory.

"If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire." (1 Cor., iii. 15.) The Apostle Paul here speaks of works containing imperfections, and such works will prevent him who has performed them from entering heaven until he has expiated them in the fire of purgatory.

Third. *From the Teachings of the Church.* The Council of Trent says: "There is a purgatory, and that the souls detained there receive relief from the suffrages of the faithful, and principally through the Sacrifice of the Altar."

Fourth. *From Tradition.* The inscriptions on the early Christian monuments and in the catacombs are all witnesses to the belief in purgatory being taught in the very beginning of the Church.

St. Cyril of Jerusalem in describing the liturgy, writes: "Then we pray for the Holy Fathers and bishops that are dead." Were these departed in heaven, they would not need prayers, and were they in hell, prayers would be of no avail for them; therefore, this passage must imply belief in a place where prayers may avail those detained there.

St. Gregory of Nyssa says: "When he has quitted the body, and the difference between virtue and vice is known, he cannot approach God till the purging fire shall have cleansed the stains with which his soul was infested."

St. Ambrose, in his commentary on the first Epistle of St. Paul to the Corinthians, insists on the existence of purgatory.

St. Augustine says that in the resurrection there will

<sup>\*</sup>The 27th lesson of the series by Sister M. John Berchmans prepared according to the requirements of the Catholic University of America. This lesson is intended for the fourth year of high school.



be some who "have gone through these pains, to which the spirits of the dead are liable."

*St. Cyprian* in the third century, says: "It is one thing to atone for sin, by long-enduring sufferings, and to be cleansed by fire, and another thing to have all our sins washed away by martyrdom."

The *Apostolic Constitutions* teach the existence of an intermediate state, or purgatory, by the formularies used in succoring the dead: "Let us pray for our brethren who sleep in Christ, that God Who in His love for men, has received the soul of the departed one, may forgive him every fault, and in mercy and clemency receive him into the bosom of Abraham, with those who in this life have pleased God."

#### Twofold Punishment of Purgatory

(1.) The pain of loss. (2.) The pain of sense.

*Pain of loss.* It is clear from the ancient liturgies, from the teachings of the Fathers, that the souls for whom they offered the tremendous Sacrifice of the Mass were shut out for the time being, from the sight of God. The ancient liturgies speak of "a sleep of peace," and this peace is because as *St. Thomas* says, "Fear is cast out, because of the strengthening of the will, by which the soul knows it can no longer sin." The liveliness of faith and the intensity of love for God are so increased in the soul that has departed this life in sanctifying grace that the loss of the Beatific Vision, though for but a time, causes inexpressible suffering to the soul, and constitutes one great punishment of purgatory, and *St. Thomas* tells us that the affection with which the holy souls desire the chief good after this life is most intense.

*Pain of sense.* The existence of a real fire in purgatory is generally admitted by theologians, and their opinion is founded on numerous testimonies of the Fathers.

*St. Augustine* says: "The fire of purgatory is more terrible than all that man can suffer in this life."

*St. Gregory the Great* speaks of those who after this life will expiate their faults by purgatorial flames; that the pain will be more intolerable than anyone can suffer in this life.

*St. Thomas* teaches that besides the separation of the soul from the sight of God, there is the other punishment from fire.

*St. Bonaventure* says that this punishment by fire is more severe than any punishment which comes to men in this life.

#### Duration of Purgatory

But how this fire affects the souls of the departed, the Doctors of the Church do not know, nor do they try to explain it, for the Council of Trent commands the bishops to exclude from their preaching, difficult and subtle questions, which discussion would promote neither piety nor devotion.

There is no time in the other world, but revelations of the saints tell us that souls who had just left the

body, and whose mortal remains had not yet been laid to rest, complained of having already suffered very much for a long period. *St. Thomas* teaches that the duration of purgatory corresponds to the greater or less degree of what he calls "the *radication*," that is, the degree to which the soul has been attached to an unlawful object, and to which that love has been engrained in the soul, because where there has been greater adhesion to what is wrong, then there is a slower purgation. The Church sanctions foundations for Masses in perpetuity for the dead, and thus shows that purgatory may be of much longer duration than is often supposed.

#### Purgatory a Witness to God's Justice and Mercy

First. God's *justice* is displayed in purgatory, where He demands payment even to the last farthing. Then will He render to every man according to his works.

Second. Purgatory witnesses to the *mercy* of God, who gives to the souls burdened with debt to His justice, a means whereby they may discharge this debt, and enter heaven. Purgatory also witnesses to the mercy of God by allowing the faithful on earth to pay the debt of the suffering souls.

Purgatory also testifies to the infinite generosity of God, by allowing the members of the militant Church to acquire fresh *merit* for themselves by each relief brought to the suffering souls.

#### Means of Avoiding Purgatory

1. *Entire forgiveness of injuries*, which has the power of cancelling the debt of punishment which we may owe for our sins.

2. *The virtue of not judging others*. Our Lord has distinctly said: "Judge not, that you may not be judged; for with that judgment you judge, you shall be judged, and with that measure you mete it shall be measured unto you again." (Matt. vii. 1, 2.)

3. *Perfect contrition*, which contains perfect love of God is a sorrow so intense as altogether to cancel any debt that may be owing to His Justice.

4. *A careful and perfect use of indulgences*, by which our debts are paid off from the infinite merits of our Blessed Redeemer, and so it behooves us in our day to avail ourselves of the abundant indulgences recently granted by the sovereign pontiffs.

5. Attending Mass, frequenting the Sacraments of Penance and Holy Eucharist through each of which our temporal punishment is lessened.

6. Great and fervent assiduity in praying for the suffering souls, and in especially making the heroic act in their behalf, for then we may hope that our Lord's words may be verified in us, "I was in prison, and you came to Me. Come, ye blessed of My Father, possess you the kingdom prepared for you" (Matt. xxv. 36, 34), and also these other words of our Lord may spur us on to a daily devotion to helping these holy souls, "Blessed are the merciful: for they shall obtain mercy."

# A Study of the Fourth Commandment<sup>\*</sup>

Sr. M. Catherine, S.S.N.D.

*Honor thy father and thy mother that it may be well with thee and thou mayest live long on the earth.—Exeg. xxii. 12.*

THE above words will be written or printed on the upper part of the blackboard during the time necessary for the study of the fourth commandment, as a constant reminder to the children.

## BULLETIN

Spiritual	Non-Spiritual

The bulletin board is in charge of the children. They are free to use it, but the pictures and articles supplied by them are first to be approved by the teacher. During the study of the commandment, the following pictures will be available:

The Fourth Commandment.....	Sinkel
The Selling of Joseph.....	Schopin
Joseph's Dream.....	Crespi
Jacob Going to Recover His Son.....	Schopin
Prayer of Jacob.....	Dore
Moses Smiting the Rock.....	Murillo
Moses Receiving the Tablets.....	Raphael
Noah after the Deluge.....	Schopin
Infant Samuel.....	Reynolds
Jonah.....	Dore
Christ-child.....	Ittenbach
Flight into Egypt.....	Furst
Miraculous Draft of Fishes.....	Raphael
Christ Blessing Little Children.....	Plockhorst
Marriage at Cana.....	Tintoretto
Christ Stilling the Tempest.....	Dore
Christ Feeding the Multitude.....	Murillo
The Little Flower.....	

These pictures are to be pinned on the Spiritual Side, also little poems and quotations of a spiritual nature and dealing with the fourth commandment; on the other side of the bulletin any poem, slogan, newspaper clipping, school suggestion, cartoon, not of a spiritual nature, will find place.

In the hands of the children is Deharbe's Catechism

<sup>\*</sup>Intended for the Fifth Grade.

and Gilmore's or Schuster's Bible History. Questions 72, 73, 74, 75, 76, 77, 79, 83, 87.

As the teacher I shall try throughout the day in the various lessons to keep in mind my religion class and when possible refer to the fourth commandment; e.g., in spelling I will take such words as obedience, reverence, contempt, superiors.

## Instruction Period

I will start with a hymn as usual. The one this week will be "The Fourth Commandment"—Katherine Bainbridge. M. Witmark & Sons, N. Y.

The usual prayer with the intention "for my dear parents."

a) "A long, long time ago, long before Jesus was born, there lived an old Israelite with his twelve sons in a beautiful country home. He loved all his boys with a deep, tender love but because one of his sons was always so kind and obedient, the father loved him most. So the older boys became jealous and hated their younger brother. The little boy's name was ——."

"All right, Joseph, what was his name?"

"Joseph was his name, Sister."

"Tell us all you know about Joseph."

Finally the story of Joseph with the suggestions of the children is finished by the teacher who throughout has emphasized the obedience, the reverence, and the love which Joseph showed his old father.

The story of Joseph will be evident throughout the instructions on the fourth commandment.

b) "Now we have had the story of a little boy's obedience; I think we can find a little girl, too, who was always very good and obedient. Do you know who this is?" (A picture of the Little Flower is shown.)

The teacher will give the story of the Little Flower from any source. (Practical Aids for Catholic Teachers, Sr. Aurelia and Rev. F. M. Kirsch, pages 195-198, gives an interesting account.)

c) "There are just a few minutes left, just enough time to tell you a little story of George Washington. When George was about 16 years old, like so many other boys he wanted to become a sailor. His dear old mother grieved and was heartbroken, because George was still so young and was going so far away. So the day of his departure arrived, and George said goodbye to his old mother and hurried to the ship. But as he was about to board, the sorrow of his dear mother forced him to return. Because of his love and reverence for her, he gave up his cherished desire and the whole course of his life was changed. Do you think that George would ever have become The Father of His Country had he not loved his mother so well?"

"For tomorrow's lesson will you all tell a story on obedience or disobedience? If you want to tell an event in your own lives, you may do so. Perhaps dad or mother can tell you a good story. But remember, children, all the stories must be on the fourth commandment. How many will be ready? Oh! that is fine; I'm sure all of your stories will be very good."

#### Children's Stories Told in Class

The next day's lesson will be the stories of the children told very informally to the class in a socialized recitation. Any question the children may ask will be open for discussion.

The bulletin board will be in constant use.

#### Next Recitation

"I have so many, many questions, dear children, about which I want you to tell me. I often wonder what little boys and girls like you would do if certain things that I'm going to ask you about, would happen to you. You know, you and I and everybody must show to parents reverence, love, and obedience, the way Joseph and the Little Flower, and George Washington did. Now here are the questions."

Each of the following problems is then presented to them and informally discussed.

#### Reverence

1. When you were a real little baby God gave you to mother and dad. They took good care of you; daddy worked hard for you and mother gave you things to eat and watched over you when you were sick. Did you ever thank them for what they did for you when you were very small? Why would it be a very bad thing to speak to them saucily?

2. Did you ever hear a little boy or a little girl call his daddy by a name that was not nice? Maybe he did not call his father that name so he could hear it, but you heard it. What would you do?

3. I know a little girl who will not talk to mother for a long time, even for a whole hour, because mother punished her. What should this girl do to get over her nasty feelings?

4. Sometimes a little boy will talk real meanly about his father because his father will not give him a dime to spend for a movie. What do you think of a boy like that? I wonder if you ever did that? Let's tell Jesus today we will never do that again.

5. It hurts mother and dad very much to scold you. Sometimes children laugh when their parents are scolding them. Why wouldn't you do that?

6. I once saw a little boy run out and slam the door when his father refused to let him stay on the street with the other boys until 9 o'clock. What should that boy do to make up for this act?

7. When you meet your mother on the street, how should you show your respect to her? I think your mother would almost weep if her little boy would run away when he sees her coming, don't you?

8. If daddy ever comes home from work cross because he is so tired, what should his little girl do for him and how should she talk to him?

9. If mother sometimes does things you know are wrong, for instance, suppose she tells you to stay home from school to help with the washing and to tell the teacher you were sick, what would you say to mother about it?

10. If mother dresses in an old-fashioned way, would you be ashamed of her when you are with your friends in a crowd?

11. If a little girl or boy starts scolding about his mother or father, and you hear him, what would you do?

12. Who knows what contempt means? If a child thinks himself so much better and smarter than his parents and acts that way, (contempt) he is sinning against the fourth commandment through contempt. Why is that mean?

13. What do you think of your big sister who says to mother: "Oh shucks! you're an old timer."?

"Dear children, these are some ways of sinning against reverence due to our parents. Perhaps just these few words will help you to remember what the Catechism teaches us and how we sin against reverence: *despising* our parents, treating them with *contempt*, being ashamed of them.

"Who remembers how Joseph showed reverence to his old father? How did the Little Flower? How did George Washington? And how are you going to do it?

Answer: By not despising them, not treating them with contempt, not being ashamed of them.

#### The Next Religion Hour

Meanwhile the bulletin board has had various pictures, suggestions, and poems displayed. Those of the previous days are being arranged in the class booklet called the Fourth Commandment. The children who brought the various articles, original or not, with the help of the teacher will put them into the book and sign them with their names and date of entry.

"Today, children, our lesson will be on the love and obedience we owe to our parents. Yesterday's lesson was on what? (On reverence.) You answered the problems so lovely yesterday and you showed me how good girls and boys revere their parents. I'm going to give each one of you a very special problem. Think it over for a few moments and then whoever can answer his will read the question for the class and tell the rest what he knows about it. Whoever wants to say some more on the question that has been answered, may do so. While the papers are being distributed, study the words of the Fourth Commandment once more."

The following questions will be typed on small pieces of paper, one on each paper; the questions on love on white paper and those on obedience on blue for the purpose of the teacher's convenience in keeping the two sets separate.



## Love

1. Why do you love your mother? Your dad?

Answer added to those of the children: Because they hold the place of God, because next to God they are our greatest benefactors.

2. How often do you think a good child would pray for his parents? If you have not prayed for them today you will still do so, won't you?

3. What do you think of a little girl your age who often says, "Mama, I love you so much," but always gets pouty when her mother says she should wash the dishes or take care of the baby?

4. Must you love your daddy too when he is punishing you? What do you think of anyone who would hate his father for punishing him?

5. When mother and father are old and perhaps poor and you are grown up, what will you do for them?

6. If mother is very sad because you are not a good little boy or girl, and is worried because you have not been good at school, or have had a fight with the boys, or have taken some money, what do you think you ought to do to make her happy again?

7. What do you think of your big sister if she tells your mother to go away for the evening because she intends to have *swell* company and is afraid your mother won't be *swell* enough? Will you ever do that?

8. George is a little boy who thinks he knows better than his father. His father says to him: "George, I don't want you to go with Billy Jones any more; he's not the kind of boy I want you to be with." But George knows better and won't take his father's advice and goes with Billy Jones. Do you think George loves his father if he won't listen to him?

9. Mother has made you a new dress but you don't like it; how would you show your love and gratitude to her in spite of your feelings?

10. Mother is sick and very tired. What will you do when you come home from school to show her that you love her?

11. When dad comes home from work so tired, what will you do to show him that you love him?

12. What are some of the jobs you can do at home to show you love your parents?

## Obedience

1. Dad says: "Jim, I really wouldn't go swimming today; it's too cold." Now your best friend comes and says: "Jim, swimmin's fine; come on." What would you do?

2. Mother has told you to come home right after school. But your little friend tells you to come with her because she is home alone and that she is going to make some fudge. What would an obedient girl do? What excuse could a disobedient girl make later to her mother? What would you think of her?

3. Dad said: "You stay home tonight. No movies." Dad and mother go away for the evening and you know it. Charlie Chaplin is on just around the corner and you can get back long before your parents come

home and they will never know anything about it. Will you go to that movie? What do you think of one who would go after his father has said this?

4. Mother wants you to eat spinach and to drink milk. You don't like it and begin to grumble and get stubborn at the table. You know that is wrong but you always do it. How can you get over that habit?

5. Mother has told her little girl to watch the baby on the lawn. The fire-engine comes by and she runs along, forgetting all about the baby. After an hour she comes back. A little voice had whispered to her after a little while that she is disobedient, but she would not listen. Baby is still safe on the lawn. Should the girl tell mother what she had done or should she say nothing about it because the baby's all right? What would you do?

6. Sunday afternoon there are services at church. Dad says: "Son, you go to church this afternoon, and then you may go to the park." You run off to church, kneel about two minutes in the back, then run out to the park. Were you obedient?

7. Mother calls at 7:00 a.m. "Ed, time to get up." "Yep." But you don't do it. "7:15—Ed, get up!"—Mother again. 7:30—"Ed, I'll get dad if you don't get up this minute!" And up you are. What kind of boy will this sort of action make you?

8. Father says: "You mow the lawn this morning." You obey but you are grumbling and grouching the whole morning. How are you sinning against the fourth commandment?

9. An act of obedience is very hard. You obey just because father has said so. Couldn't you find a better reason for obeying? Perhaps you could find more than one; try to.

10. Some little boys and girls will run away when they know they are going to be punished for disobeying. What kind of boys and girls will they grow up to be?

11. Do you see any rewards God has promised in the fourth commandment to children who obey? What are they?

12. What punishments has God prepared for those children who are disobedient to their parents in very important cases? Can you tell the class how a big man might commit a mortal sin against his parents?

13. What punishments has God prepared for those children who are disobedient to their parents in small matters?

14. How long must a boy or girl obey parents?

15. If a little boy of your age usually is disobedient, how can he learn to become obedient?

## Next Recitation in Religion

"Children, your catechism tells you that you sin against obedience in three ways: By refusing to obey; by not taking your parents' advice; and by not accepting the punishment. Try to remember them."

"You have answered so many questions on the reverence, love, and obedience you must show your



parents. Must you show these to any other people? That's fine, George; Yes, to the school, to the church. Now there is one more group." — "Tell me, Ed, why didn't you shoot big fire crackers last Fourth of July?" — "Who can give me a better reason than just because you couldn't buy any?" — "That's true. But why do you have to obey the laws?" — "Not only because you will be arrested, but especially because God commands you to obey all lawful superiors, and that is what the government is. Today we will have our last set of problems, how and why we must obey School, Church, and Country. We shall start with School first. Who can tell me how children can be disobedient in school?"

After the children have given their own, the following points will be taken, omitting those the children themselves have suggested.

#### School

1. The teacher has left the room and you know you should be doing quiet work. You know too you can get most of the boys and girls to talk if you want to. Would you be more disobedient than a boy who would just whisper to his neighbor, if you were to start talking?

2. You don't like your teacher sometimes because you think she is cross. You try to tease her by being naughty and when she calls on you, you get saucy. Why must you obey even a teacher whom you do not like?

3. A little girl is stubborn because she thinks she did not deserve to be scolded. Even if she didn't deserve it, what else might she do to show the teacher that she is innocent instead of becoming stubborn?

4. If you have said something that is very disrespectful about your teacher and which would lower her in the minds of the other children, making them act naughtily, what would you have to do to make up for this?

5. Your teacher is sad today because you and some other little children were naughty in school or at recess; wouldn't you care or what would you do about it?

6. You see your best friend go to another boy's locker and you know the school forbids this. Soon the boy discovers that his ball is gone. What would you do about it?

7. You may not take books home from a shelf. You started a story and want to finish it, so you slip the book between your other ones and go off with it intending to return it in the morning.

8. If the teacher tells the class to close their books but one little boy in the back does not obey except when the teacher is looking in his direction, what would you say to that boy to show him he is doing himself much harm?

9. How do you like this resolution: I am going to obey the rules of the school to keep out of trouble?

10. Did you ever think that the way you obey and act in school is most likely the way you do it at home?

#### Church

1. Dad has given you five cents to put into the collection box. On the way you buy four cents worth of candy and put one cent into the box. Besides deceiving, how would you be failing in your duty toward the Church?

2. You know you should not talk in church when the Blessed Sacrament is there, but your friend next to you starts talking; what will you do about it?

3. Some little boy talks very bad things about the priest which he has heard his father say. He is saying this to a crowd of boys and you also hear him. Have you any duty to stop him and how would you do it?

4. You know you must go to Mass on Sunday. Your father is not a Catholic, and your mother is gone. Dad tells you Saturday night that he and you will leave for the lake at 5 o'clock. You have not had the chance to go to Mass. What will you do or say? Are you obliged to object?

5. The Church law commands you to hear Mass on Sunday. People often come to Mass after the Offertory and leave before Mass is over. Do they sin against obedience or because they have not heard Mass? Especially do newsboys do that. What do you say about it?

#### State

1. To be a good citizen a little boy or girl must obey the traffic rules; besides running the risk of being hurt, aren't children disobeying at such times if they run their own way as they please? Is that a sin?

2. You must help keep the streets clean. After school you have banana peelings, paper bags, etc., which you throw into a back street when nobody sees you. What kind of boy might such continued action make you?

3. You have chicken-pox but you play with the neighbor children anyway when their mother and your mother don't see you. Are you disobeying a law?

4. Why should you not go fishing for bass in the early spring? If you happen to catch a nice big bass, what will you do with it?

5. Why should you obey the laws even if you don't like them?

"Now, children, can you answer this question: Who, besides our parents, are those to whom we owe reverence, love, and obedience?"

Answer: Our teachers, our spiritual and temporal superiors in school, in church, in the state.

\* \* \*

"Let us try for our tomorrow's lesson to tell as many Bible-history stories as we can find which in some way refer to the Fourth Commandment. Each one of you may select the story you like best and during your silent-reading period this afternoon may use your Bible history to prepare. As soon as you have your story selected, if I am not at a recitation, bring it to me so that not too many will take the same story."

The teacher will have the following list ready for suggestions:

Adam and Eve	Absalom
Fall of the Angels	Birth of St. John the Baptist
Building of the Ark	Flight into Egypt
Noe's offering at his return	Jesus at 12 years of age
Isaac	The wedding at Cana
Joseph	Joseph and Mary go to Bethlehem
Moses in the bulrushes	Multiplication of the loaves
Moses and the Red Sea	Jesus Blesses the Children
Jonas	Draft of Fishes
Solomon and his mother	Jesus and Mary
Tobias	
Samuel	

These stories will last at least for two recitations. As the story involves a certain phase of the Fourth Commandment, the teacher will review the corresponding Catechism question.

#### Drill and Summary

The next recitation will have for its aim the final drill of the Catechism questions. If the catechist does not demand verbatim work, just a final talking over of all the questions in the recitation period will be sufficient. An objective test will serve as a basis for further drill and also for the two-weeks' grade.

The story of Joseph has been woven in throughout the work of the past weeks and so will be ready for an informal dramatization at which the children shall choose the cast. No child will be forced to take part. The scenes will be very simple, the children not at all held to any memorized words, but merely to a proper sequence of events. The children have been informed of this dramatization in the early part of the week and any original ideas in dress, in setting, may be resorted to. No doubt an invitation offered to the catechist and to Sister Superior will increase the interest and enthusiasm.

The booklet, the Fourth Commandment, worked out by the children will be placed where it may be accessible to one and all.

#### Bulletin Board

Little deeds of kindness, little words of love,  
Make of earth an Eden like the heaven above.—*F. S. Osgood*

No matter what you do  
At home or at your school,  
Always do your best,  
There is no better rule.—*Phoebe Cary*

If a task is once begun  
Never leave it till it's done;  
Be the labor great or small  
Do it well or not at all.—*Phoebe Cary*

My blessed task from day to day  
Is nobly, gladly to obey.—*Harriet Kimball*

For mother-love and father-care,  
For brothers strong and sisters fair,  
For love at home and here each day,  
Father in heaven we thank Thee.

Be kind and be gentle  
To those who are old,  
For kindness is dearer  
And better than gold.

Good little boys should never say,  
"I will" and "Give me these,"  
O no! that never is the way;  
But "Mother, if you please."

I know who is hiding  
In the wee white Host,  
Jesus there is biding,  
He whom I love most.—*Faber*

(Use this when talking about Church.)

He that striketh his father or mother shall be put to death.  
He that curseth his father or mother shall die the death.—  
2 Mos. xxi. 15, 1.

With all thy soul, fear the Lord and reverence His priests.—  
Ecclus. vii. 31.

Honor the person of the aged man.—3 Mos. xix. 32.  
Father and Mother are your Best Friends.

Be a Pal to father and father will be a Pal to you.  
My mother is the BEST MOTHER in the world.

#### Objective Tests

##### Best Answer:

Check the answer of the one you think is best.

- I must obey my parents
  - Because they will reward me if I do.
  - Because they will punish me if I don't.
  - Because they take the place of God.
- I love my parents because
  - they work for me.
  - the Fourth Commandment obliges me to.
  - because they love me.
- I honor my parents because
  - they are very smart.
  - they are so good.
  - if I do not, God will punish me.
- I must obey my teachers because
  - I love them.
  - I want some good marks.
  - they take my mother's place.
- I must obey the rules of the city because
  - I am a citizen.
  - if I do not, the policeman will get me.
  - I want to be a good Catholic.

#### True-False

Write the word true or false in the lines at the end of each statement, which will make the statement correct:

- Every sin against the Fourth Commandment is a venial sin. \_\_\_\_\_
- Joseph is a type of Christ. \_\_\_\_\_
- Parents may do with their children what they want. \_\_\_\_\_
- All the brothers of Joseph hated him. \_\_\_\_\_
- Joseph did not love his brothers; that is why he told on them. \_\_\_\_\_
- Jacob went to Egypt because Joseph was the ruler of Egypt. \_\_\_\_\_
- I must obey my parents in all things. \_\_\_\_\_
- Dad usually knows better than I. \_\_\_\_\_

9. The Fourth Commandment is the only one with a promise. \_\_\_\_\_

10. If I am living with my parents when I am 21 years old, I am still bound by the Fourth Commandment. \_\_\_\_\_

### Special Biblical References

Fill in the blanks with the correct words:

1. We sin against the Fourth Commandment by not showing \_\_\_\_\_, and \_\_\_\_\_ to our parents.

4. The greatest model for girls and boys in obedience is \_\_\_\_\_.

5. The next greatest model in obedience is \_\_\_\_\_.

Name ten Bible-history stories or persons which relate to the Fourth Commandment.

*Obedience:* Jesus; And he was subject to them.—Luke xi, 51.

*Love:* "Hear my son, the words of my mouth and lay them as a foundation in thy heart.—Tob. iv, 22

Joseph and his old father.

*Honor:* Solomon and his mother.—3 Kings xi. 19.

*Reward:* Isaac allowed himself to become a victim; in reward the promise given Abraham passed over to him and the Messiah sprang from his seed.—Gen. xxii.

*Tobias:* the protection of the Archangel Raphael and the great temporal prosperity.—Tob. v. 1.

*Children rewarded:* Abel, Isaac, Joseph, Samuel.

*Punishments:* Absalom for rebelling against his father has his head caught on an oak tree and while so hanging is pierced by his enemy with a lance.—2 Kings xviii. 18.

*Children punished:* Cain, Sons of Heli, Absalom, Cham.

*Ecclesiastical Authority:* Honor God with all thy soul and give honor to the priests.—Ecclus. vii. 33.

*Civic authority:* Let every soul be subject to higher powers: for there is no power except from God.—Rom. viii. 1.

Give unto Caesar the things that are Caesars, unto God the things that are God's.—Matt. xxii. 21.

# System, a Natural Grace

*Rev. Jerome D. Hannan*

THE other day I heard of a laundryman who determined to cater to those who might desire their clothing laundered by hand. The systematic method which he pursued in building up a clientele is only typical of that employed almost universally in business today. For that reason it will not be burdensome to glance for a moment at the general plan which he put into effect.

### A Result of System

He outlined a series of twelve letters which were to be sent, one a month, to a selected list of two thousand names gathered from the city directory. In the first letter, he proposed schematically twelve points, every one of which was to be developed individually and more fully in a letter devoted exclusively to its consideration. At the end of the twelfth month he had gained the patronage of 60 per cent of the persons addressed. But the startling point is that 30 per cent of his clients answered affirmatively only after the last letter.

In most Catholic activities, the answer would never have come from the 30 per cent. One letter would be sent, and the rest left to the grace of God. I do not wish to be too sweeping in my generalization. Perhaps Catholic social agencies are taking a step in the direction of system. There may be an occasional proselyte from the business world, who, as a priest or a religious, attempts to introduce into the sphere of spiritual transactions some methodical system of checks and counter-checks, of individual analysis of persons and results, of comparative record sheets, of consistent planning and persistent follow-up. But for the most part, we are

haphazard and slipshod in our methods, careless of results, disinclined to effort over prolonged periods in an undeviating direction.

### System is Unpopular

This is as true in the field of education as elsewhere. Not so long ago, a brilliant educator devised a system for the teaching of reading and religion. No matter what other handicap it bore, it was precondemned because it was a system. The discerning mind had only to study the manner in which he provided for the division of the members of the class, entailing a careful record of the number of times given words had been met by various types of children, to be able to predict in advance that his system would be rejected. It was repudiated as impractical because it meant intelligent comparison of results, and painstaking repetition until the lesson was mastered. Each lesson had to be mastered before the next was undertaken. Unless this were done, the children would not know the words in the succeeding lesson. The work of each year had to be mastered before the next year's work was taken up. Otherwise, the children would be at sea in the succeeding year. Needless to say, this was too thoroughgoing to be enthusiastically received. It was impractical because it was too difficult. It was impractical because it required too much work.

### Lack of System

What suits us best is to take a textbook, throw the lessons at the children as best we can, ask questions until we get some one who can answer, hold written



examinations in which we are lenient to maintain our reputations as teachers, and then hope that the children have not forgotten everything we uttered in the classroom. It is only a hope. Hardly ever can we be sure that they have retained anything. And we cannot be sure because we have little or no system. Even reviews and repetitions are burdensome to us, though from our own experience we must be absolutely convinced that rote memorization is withering to intellectual activity, while memorization by repetition stirs up and excites fruitful thinking.

We work too much as day laborers. We are sure of a position and a livelihood. The fact that we are shifted about from one school to another, or from one parish to another, we attribute to every other cause but our own deficiency. We go through the work of the day with as much enthusiasm as the digger displays in lazily raising his pick for another strike at the ditch in which he is working. He breathes a sigh when the work of the day is done. He comes out the following day, and does the

same. He draws his pay envelope on Saturday, and rests on Sunday. He does not associate the work of the day preceding with that of the day following. He does not work out in his imagination the grand project on which he is engaged. He would not long be a laborer, if he did. But surely we whose task is the training of souls for Christ, should not go through the task of the day's teaching with the same bored advertisement that we are doing our duty.

We must not put the responsibility for our success on the grace of God. Ultimately it is God's Providence that guides all our efforts. But God gives us grace to teach, and unless we use it, we cannot lay the blame on the failure of our students to employ the graces and opportunities given them. God works through us, and is satisfied with no lazy, mechanical service. The systematic methods employed by the children of the world for an earthly crown, cannot be despised by us who are employed in seeking a crown that is incorruptible.

# A Project: Earning a Living

*Sister M. Octavia, O.S.D.*

*(A Project for the Junior High School.)*

## Teacher's Aim

*General:* To develop in the children an appreciation of the dignity of labor.

*Specific:* To lead children to consider ways of becoming self-supporting members of society. To make a study of the qualities that make for success in life.

## Steps in the Projects

### I. Purposing

1. Situation: A member of the class is forced by conditions in his home to leave school and go to work.
2. Teacher's questions leading to the recognition of the problem.
  - a) Can B— find a position easily?
  - b) Is he prepared to do any special kind of work?
  - c) What can he do?
3. Desire to solve it: May it not become necessary for some of you boys and girls to go to work at any time?
4. Class statement of the problem: What can we do to prepare ourselves to earn a living?

### II. Planning

1. Children's questions—Analysis of the problem.

- a) What is meant by earning a living?
- b) What are some of the chief ways of earning a living?
- c) What are "blind-alley" jobs?
- d) How can we make a wise choice of occupation?
- e) What are some of the characteristics of a good vocation?
- f) What determines a man's earning ability?
- g) How can one continue to improve his education after going to work?
- h) What qualities make for success in any work?
- i) What is the duty of every good citizen in this matter of earning a living?

2. Assignments (Children decide aided by teacher, if necessary)

- a) First eight questions—group assignments.
- b) Ninth question—class assignment.

### 3. Materials

- a) Newspaper articles, magazines, pictures, etc.
- b) Textbooks on vocational guidance.
- c) Government bulletins.
- d) Report of Bureau of Education on earning power of children who left school at different ages.

### 4. Activities

- a) Talks with parents.

- b) Interviews with successful men and women they know.
- c) Have leading business men in different lines of work address them.
- d) Write to government for bulletins and reports.
- e) Visits to places of vocational interest to boys and girls.

### III. Executing

1. Collect materials.
2. Evaluate materials in groups (Supervised study.)
3. Discussion (Socialized recitation.)
4. Summary of main points.
  - a) Earning a living.
 

"A duty that we owe to ourselves, to society, and to our country. The average man must earn his own livelihood. He should be trained to do so, and he should be trained to feel that he occupies a contemptible position if he does not do so."—Theodore Roosevelt.

Makers of the Flag—"Good Manners and Right Conduct."
  - b) Some ways of earning a living.
 

Agriculture, mining, industry, manufacturing, etc.

Occupations—Gowin and Wheatley.

Young Man and His Vocation—Harris.

Vocational Civics—Gile.

Profitable Vocations for Girls—Weaver.
  - c) "Blind-alley" jobs.
 

Occupations that give no training for the future.

Youth sacrificed to immediate profit in industry instead of being used for development and training.
  - d) How to make a wise choice of occupation.
 

Study one's own ability, talents, qualifications, and interest or inclinations.

Self-examination in "Profitable Vocations for Boys." (Gowin & Wheatley.)
  - e) Characteristics of a good vocation.
    - (1) Permanency.
    - (2) Opportunity for advancement.
    - (3) Freedom from danger.
    - (4) Affords healthful working conditions.
    - (5) Remunerative, "Occupations,"—Gowin Wheatley.
  - f) Determining factors in one's earning ability.
    - (1) Personal qualifications.
    - (2) Character qualities.
    - (3) Education.
    - (4) Training.
  - g) How to continue education after going to work.
    - (1) Continuation Schools.
    - (2) Night schools.

- (3) Use of libraries and museums.
- (4) Extension courses.
- (5) Self-study.

- h) Qualities that make for success in any occupation: Honesty, courtesy, dependability, industry, courage, self-control, promptness, initiative, perseverance, etc. ("Vocational Civics."—Giles.)
- i) The duty of every good citizen in this matter of earning a living.
  - (1) To secure a good education.
  - (2) To develop good character qualities.
  - (3) To form good habits.
  - (4) To respect every man who earns an honest living.

### IV. Judging

1. Have we solved our problem? Prove it.
  - a) We learned the value and necessity of a good education in order to earn our living.
  - b) We learned that success in life is based largely on good character qualities.
  - c) We learned that it is our duty to render worthy service to the community that educated us.
  - d) We appreciate the opportunities which we enjoy to secure a good education and to become worthy useful citizens.
  - e) We mean to make a continued effort to develop and cultivate in our lives the character qualities that make for good citizenship and which will enable us to earn our living successfully.
2. Was our problem worth while?
  - a) What were the good points?
  - b) Points for improvement in our next problem?
  - c) Teacher's judgment of her work.
    - (1) How far did I accomplish my aims?
    - (2) What was the strongest point in my lessons?
    - (4) What was the weakest point?
    - (4) How can I improve this?

### Student Receives Chemistry Honor

Miss Mary Starr, member of the senior class of the Visitation Academy, Dubuque, Iowa, is the winner of the first prize from the state of Iowa in the American Chemistry Society prize-essay contest for high-school students.

Miss Starr's essay was entitled "The Relation of Chemistry to the Enrichment of Life." The prize was a \$20 gold piece, a suitably inscribed certificate, and a participation in the national contest. Each of the other 25 students of the same academy chemistry class received as a recognition for having entered the contest a copy of "Chemistry in Medicine," a gift of Mr. and Mrs. F. P. Garvan. The class in general received a beautiful picture, 12 by 18 inches, of Patricia Garvan, the deceased child of Mr. and Mrs. Garvan, who in memory of this daughter have for the past six months provided the funds for the sponsoring of this contest.

# Motivating Student Publications

*Sister Francis Stace, S.C., M.A.*

THE school paper has won recognition as an effective factor in education. Although its claims are not yet fully allowed by slow-thinking teachers, it has proved its right to existence—and to subsistence. It has passed the experimental stage; it has survived the neglects of inert pedagogues and repelled the attacks of incompetent critics. In this age of publicity the rightly motivated, skillfully managed school paper needs no apologist.

But in what does right motivation consist? How can skillful management be attained by teachers or pupils untrained in business, untaught in journalism? All the problems of the school paper are summarized in these two questions.

## Student Interests

Modern educators agree that the school exists for the child, that every scholastic activity should be directed toward the welfare of the child: therefore, the primal aim of the school paper must be the furthering of student interests, present and future. According to E. M. Johnson, "The newspaper may be regarded as the school's house organ. Its purpose is to 'sell' the school to both the students and the community. This can be accomplished best by the publication of all the significant news relating to the school. In no other way can a school receive the publicity it needs."<sup>1</sup> In his *Journalistic Writing*, Grant Milnor Hyde says: "The benefits to be attained by a student publication are obvious; it is a great stimulus to eager student writing, it molds and develops school and college spirit, it increases community and public interest in the school, it gives excellent business and vocational training of a certain kind to students on the staff. Chief among these is the enthusiastic interest in writing that it fosters among students, and this should be kept constantly in the forefront."<sup>2</sup>

<sup>1</sup>Suggestions for Editors, Business and Circulation Managers, in *The Scholastic Editor*, June, 1925.

<sup>2</sup>*A Course in Journalistic Writing*, by Grant M. Hyde, page 312. (Appleton.)

The increase of community and public interest in the school is a result worthy of serious consideration. Often the future welfare of a student depends upon the reputation of his Alma Mater. If it is widely and favorably known, its graduates are welcomed in both society and business. If it is fameless, its children may be slighted in the commercial mart and the social world.

Skillful management can be attained by teachers and pupils who have had no special training in journalism if they will profit by the experience of others and study the methods used by successful papers. Working suggestions for school publications have been given by many writers. *A Course in Journalistic Writing* by Grant M. Hyde of the University of Wisconsin, gives 55 pages to the "Management of Student Publications" and 40 pages to

## THE WHY OF CATHOLIC SCHOOLS

"The experience of centuries reveals that the Catholic school alone can furnish a complete and well-rounded education," says the Catholic Transcript. "The secular school neglects the spiritual side of the child's life and deprives him of a real training of his emotions. Originally the tax-supported school was religious in character but with the rise of sectarian strife and jealousy, a ban was put on the teaching of religion. As a result religion was taken out of the curriculum. With religion neglected the public-school system is deficient and objectionable. Since religion is all important for sound moral character, the public schools, while they reach a high level of intellectual efficiency in science, know no allegiance to God."

"Technical Problems." Such a book should be carefully read by anyone undertaking a publishing enterprise.

## Organizing the Publication

Getting out a school paper is a "WE" proposition. It requires the cooperation of principal, teachers, students, alumni, parents, and friends. It must supply an evident demand or it will have a brief existence. In order that the work may be conducted in a systematic manner it must have a well-planned staff organization. In a city newspaper plant the workers are in three divisions: the business management, the mechanical force, and the editorial staff. Unless the school has its own press, the "mechanical force" is supplied by intrusting its work to a professional printer.

The business department has charge of the financial affairs of the paper. The business manager has control of the finances and business management of the paper, subject to the approval of the executive board. Under him are the advertising department headed by the advertising manager, the circulation department under



the circulation manager, and the accounting department with the treasurer and bookkeeper. The executive board is composed of the faculty adviser, the editor-in-chief, the managing editor, and the business manager.

The school paper should be self-supporting but not commercialized. Its primary aim, to serve the best interests of the student body, should never be deflected by mercenary gravitation. "How much do you make?" is not the test question whose answer determines the success or failure of a school publication. Neither should it be pauperized. If a good subscription list is built up so that a copy of the paper goes into every home in the territory served by the school, advertising space will have a quality value beyond the quantity value of the city newspaper. The advertising solicitor is not begging for donations, he is selling service. The subscription price must be determined by the cost of production and the market for the paper. The planning of the collection system requires care and forethought; the handling of money may be a source of temptation to some students. While the treasurer or business manager has the bank account in the name of the publication, all checks should be signed by the principal or the faculty adviser.

#### Cost of Production

The cost of production depends upon the size and make-up of the paper. Composition, presswork, binding, and paper are the elements of expense to be considered; prices of these vary in different places and at different times. The executive board will do well to consult a good printer regarding these factors before deciding upon the form in which their publication will make its appearance. Only a man in the business can give an estimate of the cost, but he should be furnished with a tentative plan of the size of pages, the number of pages of reading matter and of advertisements, the style of binding, and the number of copies in each issue. The make-up is an important feature, for "A good-looking publication is usually a good publication in other respects."

#### The Editorial Department

The editorial department consists of the editor-in-chief, the managing editor, associate editors, reporters, and copy readers.

The editor-in-chief directs the editorial policy of the paper. Each school has its own problems. It is the duty of the one at the head to study these problems and determine how the paper can assist in their solution: in other words, how it can best serve the school. The editor-in-chief is not responsible for the business management.

The managing editor has charge of providing all reading matter except the editorials. He makes assign-

ments and supervises the work of the associate editors. He should know the journalistic style of the present day and be prepared, when students offer crude or trite articles, to point out the crudeness or triteness in a manner that will convince but not discourage the aspirants for literary honor.

The school paper should give *all* students the chance to get into print. Those lacking originality and the gift of chirographic expression may be assigned informational subjects for research and writing up. Composition work throughout the school can be correlated with the production of the paper. Let one English period of the week be devoted to news writing, and require each pupil to give a brief account of the happenings in his class. In the primary grades this exercise may be oral composition, and the best items may be written out by the teacher; in the higher classes a reporter under the teacher's supervision will select the news stories for the paper. While all pupils should be encouraged to contribute to the news column, the news editor must be trained to make a wise selection from the material offered. No rude, familiar, or slangy phrase should find a place in the school paper. Such expressions belong to a day that is dead. Phil. C. Bing writes in *The Country Weekly*: "The tone of the personal-mention column should be unexceptionable. There was a time when it was a common practice to refer to many in the town with levity — just as it was a common practice to refer to a competitor with scorn and abuse. Neither is tolerated now. "Old Bill Brown" may be having his barn reshingled but the local reads "William Brown." The news is handled with more dignity than formerly and the rules of polite society are pretty well observed in country newspaper offices. . . . It is well to remember that a thing harmless and even appropriate in intimate conversation may be the very opposite if printed in the paper."<sup>3</sup> The rules of polite society should govern every school activity, and consideration for the feelings of others should be inculcated throughout the course. Children see the funny side of life more clearly than do their elders, but they are often blind to the coarseness of a joke or the cruelty of a jest.

#### Have a Real Newspaper

"The first principle of journalism is to have something worth selling." Extracts from ancient history have little news value and are not likely to add to the subscription list, but advance information of coming events will increase the popularity of the paper. The reader must be kept in mind when the editor assigns articles or revises copy. News stories should be selected so that each pupil may see his name in print at least once in the school year. An honor roll including all who deserve mention will be a feature of interest to students, parents, and friends.

To make the school paper a success, "Give your readers what they want — if what they want is good

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<sup>3</sup>The Country Weekly by Phil C. Bing, page 70. (Appleton.)

<sup>4</sup>Writing the Feature Article by O. H. Miller in *The Scholastic Editor*, April, 1925.

# Planning and Building Parish

## Schoolhouses *William George Bruce*

THERE was a time when the planning and construction of a schoolhouse was intrusted to any architect who happened to be favored by those about to engage in such a project. Such a course of procedure will no longer serve the purpose to be achieved. School architecture has become a special art and science which contemplates to the last detail the service demanded of the school plant. This applies with exceptional force to the larger schoolhouses and more especially those in which also secondary studies are to be engaged in.

The architect who specializes in residential buildings, in stores, and factory structures, or in hotels and theaters, is not always competent to build a modern school edifice. The progress attained in school architecture during the past two decades embodies so many innovations, utilities, and economies that the average architect is but meagerly equipped to provide them.

### School Architecture Specialized

There has been a tendency to believe that a schoolhouse is a simple structure inclosed within four walls, whose interior is simply cut up into a series of classrooms. That is a mistaken notion. Just as commerce and industry have devised practical short cuts and the stoppage of waste, so architecture and the building trades have evolved improvements which find expression in a highly specialized professional service.

The structure which has been faultily planned frequently becomes a burden in costly repairs which are certain to follow. A school building must not only embody the elements of safety and convenience, but also those of simplicity and durability of construction. It must possess the ability to withstand the inroads made by the elements. Much of the architecture of a former day lent itself to certain embellishments, such as turrets and towers and cupolas, and decorative facades and entrances, that later on were a constant source of expense in the way of repairs and renovation.

### Avoid Dress-Pattern Schoolhouse Plans

There is a tendency on the part of the uninitiated to believe that all schoolhouses must be planned upon the same pattern and style. Such belief is a fallacy. To begin with a parish school must necessarily, in certain particulars, be different from the public school. Even one parish school cannot be an exact duplicate of another parish school. Site conditions, environment, present and prospective size of student body, special utilities, and the like are factors that must in the nature of things be dealt with.

Nor does it follow that the financial ability of the one parish is the same as that of the other. Again, the ambition of one parish as to the introduction of innovations and special utilities may be quite different from that manifested by another parish.

At any rate, those about to plan a parish school must keep away from the dress-pattern schoolhouse plan which has gone into the discard long ago. The architect who pulls out a set of front elevations and floor plans, and nicely colored perspective, and approaches the building committee with a flow of eloquence, is to be shunned rather than to be encouraged. Schoolhouse planning does not begin with pretty pictures and glib speeches.

Being limited in expenditures, the parish school may not be as pretentious in its appointments as is the public school, and therefore it is sometimes held that any architect may serve the purpose. The fact nevertheless remains that, whether the structure be large or small, plain or ornate, the services of an expert should be employed. The more utilitarian structure is usually the cheaper. Costly mistakes are made where mere cheapness is sought. A clumsy and unattractive structure, mistakenly planned and faultily constructed, usually costs more money in the end than a correctly arranged and neatly designed building.

### Where Schoolhouse Planning Begins

The planning of a parish school like any other school, must contemplate the specific uses to which the building is placed. Site and environment are factors which the architect must consider. The trend of population growth cannot be ignored. An auditorium or school hall, may be deemed desirable. The problems of lighting, heating, and ventilation, of safety and convenience, etc., must be solved.

The planning of a structure hinges primarily upon the student body to be housed, their number immediate and prospective, and the financial means likely to be at the disposal of the projectors. The ability of the parish to pay for the structure within a reasonable period is a matter that must be estimated with some care. There is necessarily a limit to the debt to be incurred beyond which good judgment cannot go.

Likewise there is a limit to what might be deemed the ultimate size of the pupil population. Young parishes usually grow and with that growth comes an increased school attendance. But parishes, too, have their areas of support which may remain stationary or become subject to the competition of neighboring parishes or the creation of new parishes. At any rate,

a timely anticipation of the ultimate needs in the way of an adequate school structure, is an important consideration.

The choice of an architect is likely to result in an embarrassing situation if members of the parish, or immediate friends of such members, happen to be engaged in architectural work. The outsider, a non-Catholic, may be the experienced schoolhouse architect. The parish member architect may never have built a schoolhouse. The solution must be found here by choosing the man who can bring the best proof that he knows how to plan and construct a modern schoolhouse. Only when all things between the competing architects are equal should the parish member have the preference.

#### Wisdom of a Building Program

The preliminary steps in the planning of a schoolhouse must contemplate a definite building program. The professional factors should submit their suggestions as to the floor plans, stairways, and exits, in

order to insure utility and expedition in operating the school plant. The pastor should also bring to his councils the practical men of the parish who have had some experience in building projects, in formulating contracts, and in matters of finance. If the pastor has surrounded himself with a building committee, it becomes the duty of that body to see that the specifications are complied with by contractors. The parish must receive full value for the money expended.

Experience has taught that the erection of a utilitarian school building involves not only thoughtful planning as to exterior design and interior arrangement, but also the exercise of constant vigilance in seeing that a strict compliance with the terms of the contract is secured. This does not mean that the integrity and efficiency of the supervising architect is to be questioned. But it does mean that lapses and shortcomings may escape the eye of the most vigilant architect. Only by holding to a strict compliance with the plans, and the terms of the contract, can an acceptable school structure be achieved.

## Teaching Self-Sacrifice Through Biography *Sr. M. Agnes, H.N.*

IDEALISM is not dead in the hearts of our contemporaries, even though materialism is widespread and selfishness is common. Just because selfishness is a characteristic of nearly all human beings, men admire the generous few who can rise above this tendency and sacrifice themselves for the good of others. The most selfish persons will praise unselfishness in others. A short time ago, the manager of a fashionable theater in New York was asked what kind of plays made the strongest appeal to his audiences and were most likely to have a long run. To the surprise of the inquirer, the man answered without hesitation, "Those that have self-sacrifice for their motive." The world can admire what it may not have the courage to imitate. The *meliora probo* of the Latin poet finds an echo in most human hearts, though we may have to acknowledge, with Horace and with St. Paul, that we do not the good which we love and we do the evil which we hate. This unfortunate trait may be exemplified, in our lessons to the pupils, by the well-known story of the Athenian youths in the Grecian theater; they mocked the old man who sought a place among them, but applauded loudly when the Spartan youths rose in a body at his approach and respectfully offered him a seat in their midst.

#### The Value of Biography

The great value of fostering this generous spirit in our little ones consists in the formation of good habits,

the encouragement of an unselfish disposition which in later life may lead to real acts of noble self-sacrifice.

Nothing so much stimulates this spirit among young people as giving them, from history, the lives of the saints, or contemporary life, examples of self-devotion in some noble cause. To the honor of humanity it may be asserted that every country and century can offer some such examples.

Many pupils, who dislike the work of writing an original composition, do not object to the task of merely reproducing in their own language an interesting story which the teacher has related or read to them. When the story is about some noble deed of self-sacrifice, it always appeals to the children, while the work of writing it out fixes the incident in their memory, and is more likely to influence their own actions.

The causes that inspire deeds of self-sacrifice are chiefly fidelity to religion, love of country, and loyalty in friendship. Our Christian martyrs, of course, furnish the most striking examples of persons who have sacrificed everything, even life itself, for their religion. It would indeed be regrettable if our young people were not familiar with the most illustrious names that adorn the annals of church history, those distinguished heroes of the faith, whether in the times of the Roman Empire or during the later persecutions in England, Ireland, or America. The story of Sir Thomas More, or of the Jesuit missionaries martyred in this country



by the Indians, is as inspiring as that of St. Lawrence or St. Sebastian.

Every textbook of history, ancient and modern, furnishes examples of devoted men who sacrificed their lives for their country, and were deservedly held in esteem by future generations. What else has thrown a glamour over the names of the so-called "military heroes"? We may abhor the profession of arms and deplore the necessity that drove any men to take the lives of their fellow men; but if they won renown in their own day and still receive the tribute of our admiration, it certainly is not because of the quantity of blood they shed, but because of the sacrifices they made in what they deemed a just cause, sometimes paying the supreme price.

#### Two Modern Heroes

In the generous years of youth, when affection is strong, students are generally touched by stories of loyalty in friendship, such as the classical one of Damon and Pythias and the Bible story of David and Jonathan. With these well-known examples, a modern instance deserves to rank, — that of two Irish patriots of recent years. I will repeat the story as it appeared in one of our journals:

During the recent struggle in Ireland, two lifelong friends, Mr. O'Higgins and Mr. Rory O'Connor, were led by their political convictions into opposite camps. O'Higgins accepted the Free State treaty and eventually became Minister for Home Affairs in the new government. O'Connor thought the men who accepted the treaty were traitors to their country.

Subsequently Rory O'Connor was arrested, charged with being implicated in fortifying and defending the Four Courts in Dublin, as a result of which action many lives were lost. The Minister found himself face to face with the duty of condemning to death his old friend, who had been best man at his wedding. The spirit of justice said, "Your friend must die." The heart of the friend pleaded, "Save him!"

After a terrible experience, the spirit of justice conquered, and O'Higgins signed the death warrant. As the end drew near, it was he that suffered the greater agony. Yet what could he do? There were no extenuating circumstances.

Rory O'Connor met his punishment unflinchingly, proud to die a martyr for his country. He had no word of reproach for O'Higgins; and when his will was read, it was found that he had left all his money to the friend by whose order he had died!

What an example of fidelity to duty, loyalty in friendship, and broad-minded charity in understanding the attitude of an opponent!

#### Life's Many Opportunities

Not many of our young people will be called upon to give heroic examples of devotion to religion or country or friend; but we must make them understand that they will have countless opportunities of practicing

self-sacrifice in the home, in society, and in their various professions. The doctor must sacrifice himself for his patients, the fireman or the policeman for the citizens, and the pastor for his parishioners. Our priests do not boast of their achievements, but the recording angels have registered in golden letters innumerable deeds to their credit in the Book of Life. On earth, too, many grateful souls, saved by their generous devotion, have spread abroad beautiful stories of their pastors' self-sacrificing zeal. Even non-Catholics paid an admiring tribute to the deeds of heroic charity performed by the brave Father William Doyle, Father Francis Duffy, and other Catholic chaplains during the tragic scenes of the world war. So great was the influence they exerted, more by deeds than by words, that more than thirteen thousand conversions to our faith, it is said, were made during those terrible years of strife.

"Peace hath her victories no less renowned than War," the poet sang; and, among other examples, our pupils should know the story of St. Vincent de Paul, sacrificing himself in a deed of charity which only the Christian religion could inspire, when he took the place of a galley slave, amid the horrors of a convict vessel, in order that the young man might return to his widowed mother.

Our Catholic girls, also, are able to glean from history, from the lives of the saints, or from the annals of religious Orders, innumerable examples of women who have understood the beauty of self-sacrifice. But above all, they need to learn the lesson that if opportunities for heroic actions come rarely to women, the occasions for self-renouncement are numerous in their daily lives; and though these little deeds may not win the applause of men, they are seen and approved by Him who notes the fall of a sparrow. The mother of the "Little Flower" together with many other good mothers who have sacrificed self in the performance of their home duties, will serve as models for our young women. Teachers who desire a more striking example of self-devotion may tell the story of that generous Sister of Charity in Paris who, while begging from door to door for the benefit of her poor, came to the house of a rich but unsympathetic man. He scorned her appeal, assailed her with abusive language, and finally, annoyed at the Sister's persistent pleading, struck her in the face. The heroic Nun received the blow calmly, and then remarked with a smile, "That was for me; now what will you give me for my poor?" The man was so astonished at her patience and so touched by the charity that made her suppress her personal feelings for the sake of her neighbor, that he repented of his harshness and gave liberally to the charitable cause for which the good Sister devoted herself.

The anecdotes can be multiplied indefinitely at each teacher's choice. I merely draw attention to the value of such material in the work of education; it is useful in the various classes: of history, religious instruc-

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# The Literature Teacher, Creative Artist<sup>1</sup> *Felix M. Kirsch, O.M. Cap.*

OUR teachers of literature are always on the lookout for ways and means to set free the spirit of expression among their pupils. They know that to succeed in their noble calling, they must set free the spirit of their charges. But methods of teaching even so inspiring a subject as literature have often resulted in creating a distaste for the finest creations of the human spirit, and in stifling whatever power of expression the pupil may at one time have possessed. Hence, we may marvel all the more at the splendid results accomplished in this regard by some teachers. The Lincoln High School of New York has been in the limelight for some time as a stimulator of creative imagination in its pupils. In March, 1925, *Lincoln Lore*, the magazine of the Lincoln High School, in competition with magazines from all over the United States, won first prize as the best magazine of its class. Hundreds of distinguished visitors from all parts of the world have called at the school to learn how these and similar results were accomplished.

## How It Was Done

But though the visitors paid eloquent tribute to the methods employed in the school, we have hitherto lacked a detailed account of the various experiments made by the teachers. Hence it was that Mr. Hughes Mearns undertook to tell us of the movement started in the Lincoln High School some five years ago to set free the creative spirit of the pupils. This account, entitled *Creative Youth* (Doubleday, Page and Company, \$2.50), will appeal to every live teacher. It is written in a sympathetic way, and offers many suggestions to all our teachers of literature. It will solve some of their difficulties by inspiring them to adopt some of the methods in their own teaching.

One achievement that is very unusual and which should urge our teachers to give the methods recommended a fair trial, is the zest with which the pupils of the high school approached the study of literature. Here are some confessions made by pupils: "I stayed up nearly all night to do that. Mother came in and found me at five o'clock dressed and the light lit. I pretended to be asleep at my desk, but I was more awake than at daytime." "I wrote that notebook full and didn't eat or anything. Terribly hungry after it was done. Thought I was sick, maybe. Wasn't hungry"—pointing to the book—"then, though." "Everybody else was shivering with the cold, and I was sitting over in the corner working at this, and thought it was fine, and had my coat unbuttoned, too."

<sup>1</sup>*Creative Youth*, by Hughes Mearns, \$2.50. Doubleday, Page and Company, Garden City, N. Y.

Other valuable results obtained are the fact that the pupils learned the difficult, but essential, lesson of literary revision, and also that they acquired the habit of writing and writing instead of dawdling away the time while waiting for the "inspiration." In this way they were well trained for life. We are told that R. L. Stevenson learned the lesson of literary drudgery from watching the workmanlike painters at Barbizon. "My job is like theirs," he cried. "Every day they go at their work, their job, not waiting for inspiration or mood or even for subject. Something, a little, every day; and the result is mountainous." Fortunately for himself, this picture remained with him for the rest of his life, a rebuke to bad writing habits, and a stimulus for his duller hours.

## The Appeal to Self-Activity

The admirable results accomplished by the teachers of the Lincoln High School are due to the successful appeals made to the pupils' instinct to be self-active. It is a wise teacher who takes due regard to this instinct of the child. To quote Archbishop Spalding: "He teaches best who enables his pupils to dispense with his aid, as he governs best who makes his rule unnecessary." She who communicates most knowledge to her pupils, is not the best teacher, but she who trains her pupils to acquire knowledge and skill by self-activity. The pupil will fully possess only that knowledge and skill which he has acquired by exercising his own faculties. The teacher should therefore content herself with taking the subordinate rôle of prompter and inspirer instead of displaying before her pupils her feats of rhetoric. Her constant aim should be to make her pupils stand on their own feet. She will consequently act on the principle that what counts in the end is not what the teacher does, but what she gets her pupils to do. What counts in the long run is not the quantity of information that has been acquired, but the fact that the pupil has so developed his faculties that he can acquire knowledge and utilize it independently of the teacher. The teacher should, for this reason, never say what the pupil himself might say, and never supply him with what he might find alone.

## The Results are Eloquent

We read with interest of how one pupil was saved from utter discouragement by the teacher's discovering in a poem of only commonplace verses, one outstanding line of real poetry. Upon being told of that one worthy line, the pupil was seized with the eager desire to write a whole poem of the same high quality, and the

result was the remarkable poem, *The Door Stands Open* (p. 158).

Yes, the teaching methods must have something to commend them when pupils of high-school age write poetry on their own initiative, and when even among those who do not write poetry, there are many who are interested in poetry to the extent of buying volumes with their own pocket money, of insisting that their birthday and Christmas gifts shall be poetry, who find their most comfortable occupation in unearthing poems for class reading.

Still we are made to realize that all is not done by the pupils: child activity is marvelously educative, in its proper place; but it is not a substitute for teacher activity, in its proper place. But everywhere there is a commendable absence of a too dominant teacher leadership; or, rather, it is a seeming withdrawal of the teacher, and this is the very best type of leadership for it is never obtrusive or irrelevant or needlessly coercive.

Little wonder that mothers were surprised at the results. "I came to tell you," whispered one mother who had beckoned the teacher outside the door, "that my big boy is walking about the house reading aloud from *Palgrave*! My boy! Think of it! And he has been reading to me! Telling me about *Wordsworth*! Me! And out of my own book, too, the one I used in college and loved! And I let him tell me, and assume—oh, such an awful ignorance! What has happened to him so suddenly? He is so big. And his voice is changing. And he is so funny in his terrible earnestness. Oh! I want to laugh out loud. And daren't. And I am so pleased. To see this happen to him. Like that, you know!" She waved her hand airily. "And we thought he would never be interested in anything but gas engines. It really is too ridiculous! Oh, you don't know how funny he is and how proud I am! So I thought I would come and tell you!"

Though some of this new interest in poetry may be due to the romantic spirit characteristic of the adolescent, the results accomplished in the school must largely be ascribed to the subtle influence exerted by the teachers in setting free the creative spirit of the pupils. This creative spirit manifested itself in the production not only of verse, but also of prose, in the interpretation of great poetry as evidenced in proper reading, and in literary judgments remarkable for shrewdness and good sense.

#### Worthy of Imitation

But we must refer the reader to the book itself for the spirited account of the teachers' and pupils' work. The reader will not approve of all that he will find in the book. We trust that he will find fault with the too large scope assigned to the impulses of youth, and defended on the false grounds quoted from John Dewey. But these and other defects do not detract from the interest attaching to what was an experiment in creative writing, an endeavor to find out whether or not youth would not freely and naturally express itself in

poetry if it were provided with an environment of freedom, literary interest, and encouragement. The anthology that fills a hundred pages of *Creative Youth*, all of it selected from verse written by the graduating class of last spring, is sufficient proof of the success of the experiment. Still a judicious censor would have omitted from the publication several poems (for instance, the blasphemous poem on p. 173) which give expression to thoughts and feelings that should be suppressed and not extolled.

We should like to see the method tried out and improved upon by the teachers in our Catholic schools. The Catholic religion offers poetical themes in abundance, and our pupils should be encouraged to give free expression to what is stirring their souls.

## Motivating Student Publications

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for them. Otherwise—even though it is a long uphill road—educate them to want the right thing."<sup>4</sup>

#### Some Helpful Publications

*The Scholastic Editor* (monthly). 109 South Hall, Madison, Wis.

*Journalism for High Schools*, by Charles Dillon. (Noble.)

*Newspaper Writing in High Schools*, by L. N. Flint. (University of Kansas.)

*Writing for Print*, by H. F. Harrington. (Heath.)

*A Course in Journalistic Writing*, by Grant M. Hyde. (Appleton.)

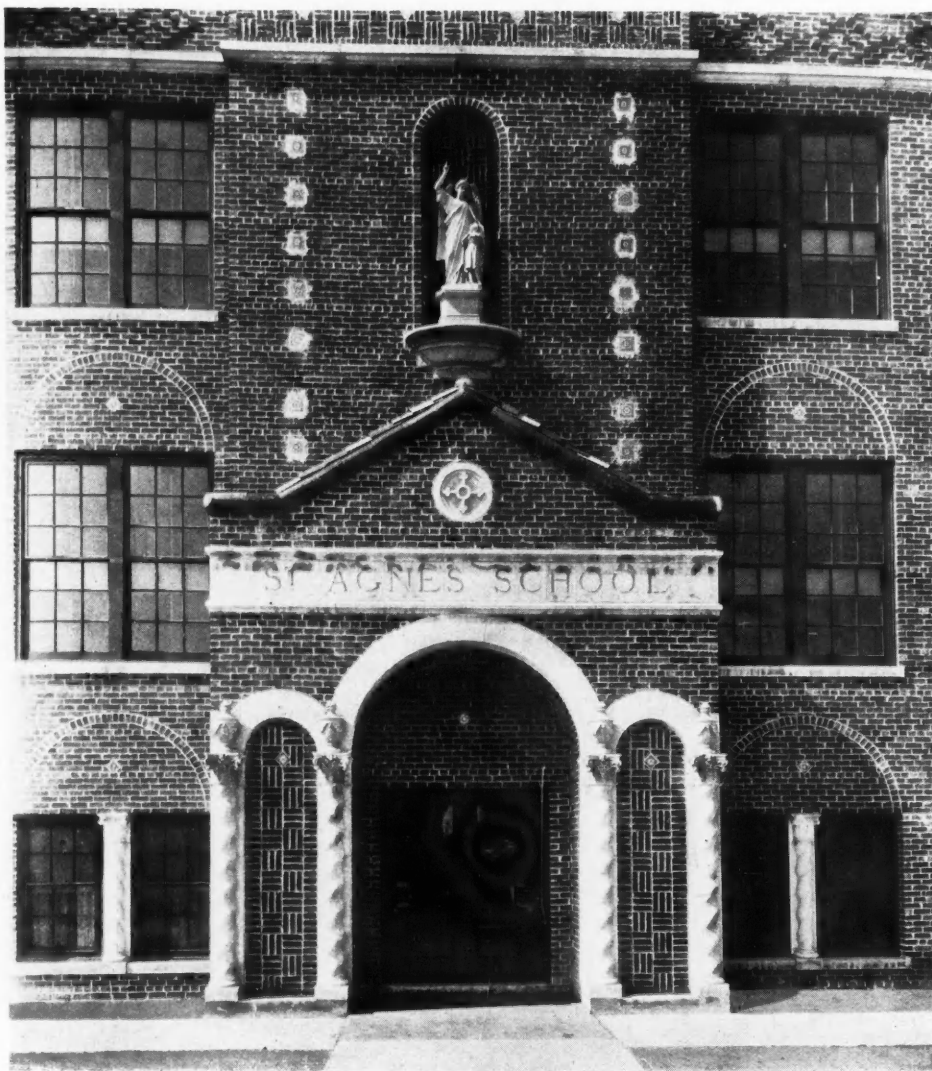
## Teaching Self-Sacrifice Through Biography

Concluded from page 254

tion, and composition. As I said before, examples of self-sacrifice meet with a ready response in the hearts of young people, appealing to their idealism, their sincere admiration for what is good and noble. But this spirit, like all good tendencies, must be fostered, if it is to grow and bear fruit. Hence the desirability of frequently holding up inspiring examples before the minds of our pupils. More and more the children will relish them, and by degrees we can lead them to a deeper appreciation of the greatest example of self-sacrifice, the Good Shepherd who gave His life for His sheep in the supreme sacrifice of Calvary.

#### Certification of Teachers

The University of Pennsylvania has published a Ph.D. thesis by William A. Yeager entitled: *State Certification of Teachers as a Factor in the Training of Elementary Teachers-in-Service*.



MAIN ENTRANCE, ST. AGNES SCHOOL, MILWAUKEE, WIS.

## St. Agnes School, Milwaukee

### *A Combination Building*

THE new St. Agnes School comprises an entire community plant. School, church, auditorium, rectory, and Sisters' quarters, are under one roof. The building of Italian style, is of face-brick and tile construction, three stories high. A cut stone statue of St. Agnes rests in a niche above the entrance. Pillars ornament both sides of the arched doorway. On the left side, to the front of the building, is the entrance to the auditorium, in the basement. On both sides of the building, to the rear, are the students' entrances.

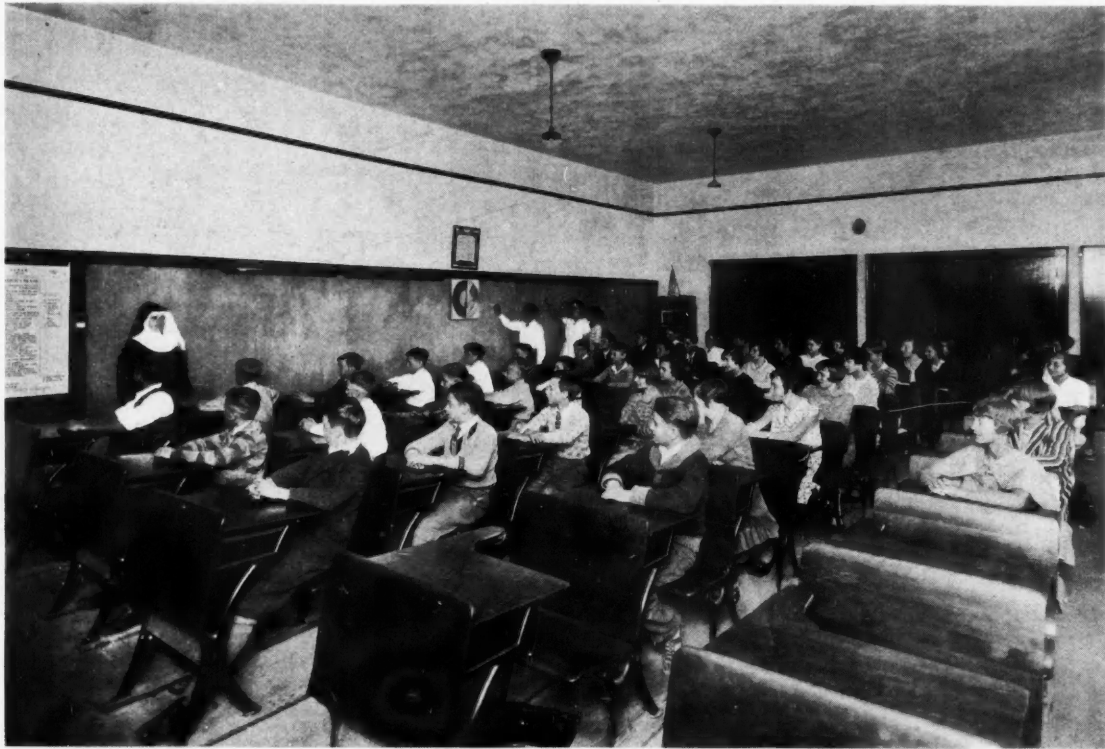
The rectory, on the first floor to the right of the entrance at the front, comprises the parish secretarial office, a living room, dining room, private library, bath and sleeping quarters, and a study and bedroom for an assistant. On the left side of the building are the housekeepers' rooms. A hallway leads from them into the kitchen and the dining room.

The auditorium in the basement occupies the entire inner space of the building; a fully equipped stage lends itself to either theatricals or motion pictures. The kitchen to the rear of the stage, is convenient



ST. AGNES CHURCH AND SCHOOL, MILWAUKEE, WIS.  
*School, Church, Rectory, and Sisters' Quarters Under One Roof*  
—Mark Pjaller, Architectural Engineer, Milwaukee





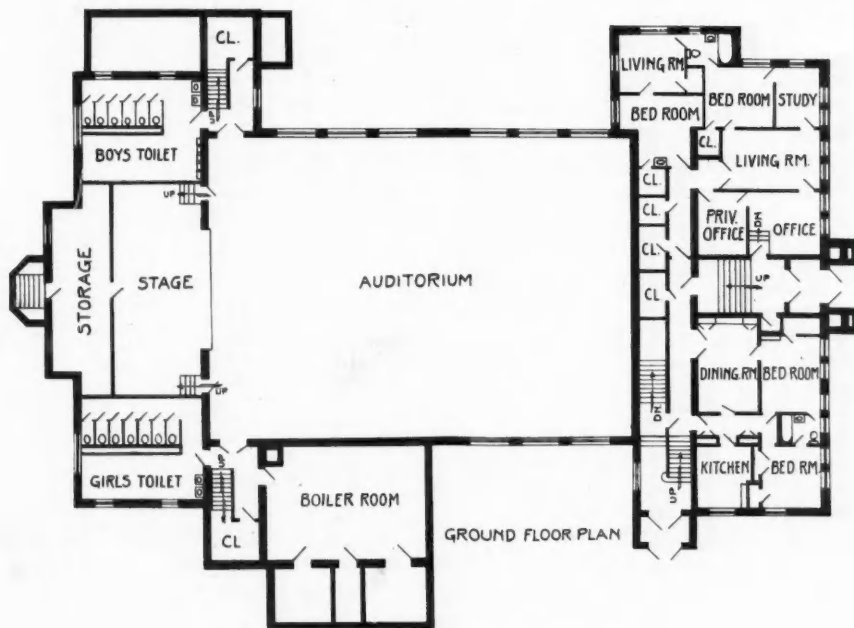
A CLASSROOM, ST. AGNES SCHOOL, MILWAUKEE, WIS.

*Built-in lockers and supply cabinet in the rear. The rooms are 23 feet wide and 32 feet long*

when the stage is converted into a dining room. If the parish conducts a mission, the auditorium meets the need admirably. The stage can be supplied with an altar. Adjoining the rear of the stage, but separate

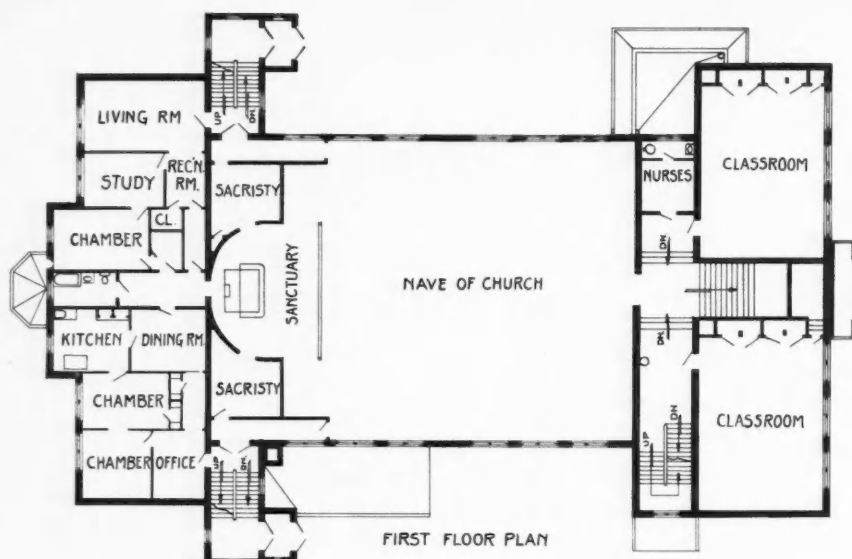
from the building proper, is the boiler room. The entire plant is heated by an oil-burning furnace.

The church is on the first floor. It has an entrance at the front of the building and is cut off entirely



ST. AGNES SCHOOL AND CHURCH, MILWAUKEE, WIS.

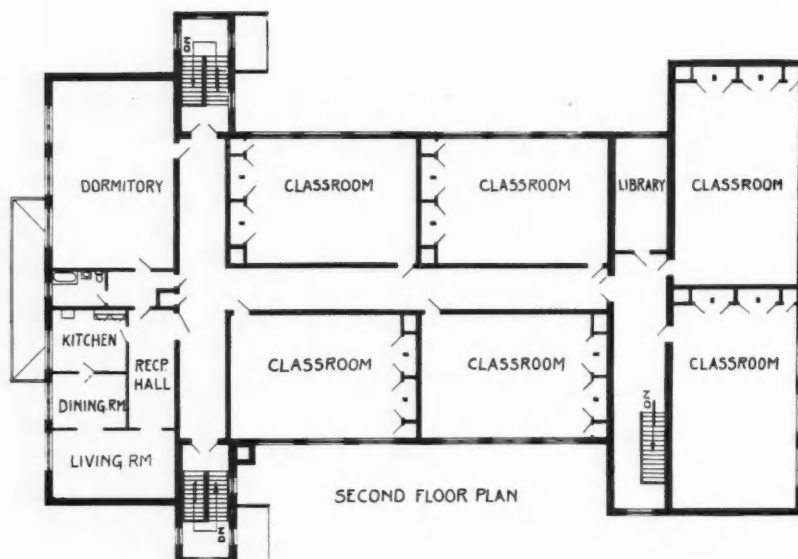
—Mark Pfaller, Architectural Engineer, Milwaukee



ST. AGNES CHURCH AND SCHOOL,  
MILWAUKEE, WIS.

—Mark Pfaller, Architectural  
Engineer, Milwaukee

*The space occupied by the church, the rectory, and sisters' quarters can be utilized for classrooms when conditions favor the erection of separate buildings for these purposes*



from the rest of the building. The nave of the church is designed so as to permit partition into classrooms when a new church shall have been built. The sanctuary is not elevated; it is separated from the nave only by the Communion rail. The pews are of oak. The floors are covered with a resilient composition, of a green color trimmed with black edges.

The classrooms are above the church, on the third floor. At present, six of the ten classrooms are in use. Each has a seating capacity of 48. The partitioning of the church will provide for six more classrooms. In the rear of each room are three built-in cabinets, two of which are used as wardrobes and the third, for supplies. Each room has a ventilation unit. There are three large mullioned windows in each room. The rooms are high enough to make them spacious and

comfortable. The medical quarter, the doctor's and the visiting nurse's rooms, are on the second floor near the front, bordering the wall on the right. There are two classrooms facing the front of the building on the second floor and two on the first floor. There is a small library room on the third floor. At the sides of the terrazzo stairways are ornamental-iron rails with oak balustrades.

The cost of the original structure built two years ago was \$92,000. To build the addition the front wall was torn off and a hallway, four classrooms on the second and third floor with a large corridor leading to the library on the third floor, and the medical clinic on the second were added. The parish rectory was built on the first floor. The addition cost \$40,000.

# Books on Problems of Education

*The following annotated list of 25 books on Some Fundamental Problems of Education was prepared by Dr. E. A. Fitzpatrick as a supplement to a course of lectures delivered at the teachers' institute of the Archdiocese of Boston. A limited number of reprints of this list are available upon request. Similar lists of books on subjects will be presented in each issue of the CATHOLIC SCHOOL JOURNAL, and topics will be selected which are of special interest to readers, as evidenced by their requests. Books marked with an asterisk are either Catholic or are written from a distinctively Catholic viewpoint.*

## **Bailey, L. H., WHAT IS DEMOCRACY?**

175 pp., Comstock Publishing Company, Ithaca, New York, 1918.

This book, summarizing in short paragraphs the insight of a long life, is a better introduction to methods of teaching citizenship than any book that professedly deals with that subject. Particularly will this book help to get rid of much of the educational "bunkum" that is issued in the name of democracy.

There is a very fine statement in the book with reference to centralization and the federal administration of education, beginning on page 89. Useful as supplementing this book in the teaching of citizenship is Walter Lippman's *Public Opinion* and *The Phantom Public*. A book recently announced takes a different view than Lippman, Seba Eldredge's *The New Citizenship* (Crowell, 1929).

## **Burnham, William H., THE NORMAL MIND**

702 pp., D. Appleton and Company, New York, 1924.

This book is substantially an educational psychology from the standpoint of mental hygiene. In fact, its subtitle is "An Introduction to Mental Hygiene and the Hygiene of School Instruction." Especially noteworthy in this book is the discussion of habit formation and the emphasis on the hierarchy of habits. What we have is not a number of disconnected habits, but a system of connected and related habits developing one from the other. The discussion of examinations and questioning in the actual school process is one of the best that is available. The study of fears cannot but help any teacher and is of great importance in the education of normal children. For practically any problem dealing with actual schoolroom instruction, this book is very likely to be helpful or to lead the reader into helpful literature.

## **Charters, W. W., THE TEACHING OF IDEALS**

372 pp., The Macmillan Company, New York, 1927.

This is a characteristic Charters' book. It aims to work out a technique for the study of ideals and for a method of analyzing life situations to relate ideals to them. A strong case is made for direct moral instruction. Especially important to consider in relation to

the book is the next to the last chapter on The Integration of Personality. This book deals with methods of analyzing and teaching ideals. It does not determine what ideals should be taught. For Catholics, that will be determined by their religion, and the methodology of this book will be useful to Catholic teachers in the application of moral principles in life situations. Professor Judd, in the introduction, says, "The book is not merely a series of suggestions on which scientific teaching practices may be based; it exhibits a method by which teachers must become dependent in their study of the individual needs of their pupils." The valuable thing in this book is its method.

## **Dewey, John, SCHOOL AND SOCIETY**

164 pp., University of Chicago Press, Chicago, Ill., 1900-1915.

This is perhaps the most influential book in modern education. Most of the books in the field are an echo of it. It was originally written by John Dewey at the University of Chicago, and the three main articles express the results of an experience in the experiment station of education. The topics of the essays are: "The School and Social Progress," "The School and the Life of the Child," and "Waste in Education." In the later editions of the work there is a series of short, incisive essays on: "The Psychology of Elementary Education," "Froebel's Educational Principles," "The Psychology of Occupations," "The Development of Attention," and "The Aim of History in Elementary Education."

Dewey's larger work on Democracy and Education is but an elaboration of the fundamental points of view contained in this book. No student of modern education can afford not to know both of these books thoroughly; even though they may reject as incomplete the philosophy of education.

## **Dimnet, Ernest, THE ART OF THINKING\***

236 pp., Simon and Schuster, 1928.

A very fine personality is reflected in this discussion of the art of thinking. It shows the teacher how the problem that underlies her work can be presented with great clarity and insight by one who speaks clearly,

analyzes well, and writes lucidly. This book shows that great learning need not be ponderous. It ought to inspire the teacher to study the great underlying social, psychological, and ethical facts and principles until they reach the point of simplicity and directness which Abbe Dimnet's book reveals. Teachers who have read Dimnet will not easily be discouraged by the long words of some of the books on educational psychology. This book will repay study in the art of presentation.

**Esther, Sister Mary, O.S.F., THE CHRISTIAN TEACHER\***

*The Bruce Publishing Company, Milwaukee, Wis.*

"The latest and most inspirational evidence in support of the view that in Catholic education we are witnessing the dawn of a better day is *The Christian Teacher* by Sister Mary Esther of the Franciscan Sisters, St. Francis, Wis. The hearts of our teachers will glow with fervor as they follow Sister Esther leading them to the heights where they will breathe the invigorating air of high ideals. . . . The book demonstrates most engagingly how the teacher will enrich her life by the practice of self-control and self-discipline. The book proves that the result will be not a repression of human nature, but a fulfillment and a realization of the highest purposes of life. . . . The author demands that the teacher strive for that self-mastery which is an organization of human powers and resources of personality in all its relations by the same ideals or principles that is called the integration of personality. . . ."—Felix M. Kirsch, O.M.Cap.

**Fitzpatrick, Edward A., THE SCHOLARSHIP OF TEACHERS IN SECONDARY SCHOOLS**

*The Sachs Prize Essay of 1926*

*109 pp., The Macmillan Co., New York, 1927.*

The theme of the book is methods of improvement of the scholarship of teachers in secondary schools. It presents in convenient summary form the actual situation about supply and qualifications of high-school teachers. It analyzes the actual scholarship needed by secondary-school teachers, and defines anew what is a liberal education. It states the lesson we may learn from Germany, discusses the normal school and colleges as agencies in improving the scholarship of high-school teachers and indicates what may be done after the teacher enters service.

**Fitzpatrick, Edward A., FOUNDATIONS OF CHRISTIAN EDUCATION\***

*Bruce Publishing Company, Milwaukee, Wis., 1929.*

This book, now in press, is an effort to correct a wrong emphasis in the history of education during the first century of the Christian era but more directly to furnish a substantial basis for a modern program of Christian education by a direct appeal to the New Testament. The book is made up of two parts; the first part is a study of the four Gospels; the second

part is a study of the Epistles. These documents are regarded as educational classics under the usual headings of American education: aim, curriculum, and organization of education. It furnishes an answer historically to the assumption too often made that there was a primitive Christianity more or less naïve which was later corrupted by St. Paul and the Church.

**Hull, Ernst, R., S.J., THE FORMATION OF CHARACTER\***

*171 pp., B. Herder Book Company, St. Louis, 1921. (Original Edition 1909.)*

The main conception of this book is one of the most fruitful conceptions from which to approach the problem of the formation of character. "Character is a life dominated by principles." It contains some excellent educational suggestions as to the nature of the process of self-development and the lifelong continuity of the process. The discussion of informal instruction and informal discipline is highly suggestive. The book attempts to answer three questions: First, what sort of men do we wish our children to become; second, what sort of material is given us out of which to produce this result; and third, what are the means by which to produce the desired result.

To answer the first question, the author discusses the relationship of principles and ideals to character formation and describes particularly the worldly, the Christian, and the all-around ideals. To answer the second question he discusses the problem of human development, the psychological, physical, and rational basis of habit, and to answer the third question he points out the significance of instruction, discipline, and example, both formal and informal in the process.

**THE INDIANA SURVEY OF RELIGIOUS EDUCATION**

*Vol. I, "The Religious Education of Protestants in an American Commonwealth." Vol. II, "Measurements and Standards in Religious Education." Vol. III, "Religious Education Survey Schedules." George H. Doran Company, 1929. 579 pp. + 531 pp. + 271 pp. (1381 pp.)*

This is the most comprehensive study made of religious education in America, and it is an effort to apply to the problems of spiritual illiteracy what we have learned in the general field of mental illiteracy. The work is primarily a reference work, but anyone dealing with the problems of religious education should consult it, for they are sure to find some helpful suggestions affecting their work. This is particularly true of the second volume (531 pp), which deals with the Measurements and Standards in Religious Education. The study of textbooks on religion in this volume is especially noteworthy. The third volume gives the questionnaires which were used in the investigations which are summarized in the two volumes, and that is in itself a suggestive formulation of the problems.



James, William, **TALKS TO TEACHERS ON PSYCHOLOGY**; and to Students in Some of Life's Ideals

301 pp., Henry Holt Co., New York, 1925.

This is a very practical and simple book on the application of essential ideas of psychology to education written in an inimitable literary style. Though written a long time ago, it still remains a worth-while book to read because of its common sense. It discusses the usual problems of educational psychology. Teachers neglect to read what may be regarded in some ways as the better part of the book, the three talks on life ideals at the end.

This is the best book as an introduction to educational psychology.

Jutta, Sister Mary, O.S.F., **SCHOOL DISCIPLINE AS A MORAL FACTOR IN EDUCATION\***

(In preparation.) The Bruce Publishing Company, Milwaukee, Wis.

An extraordinarily fine view of teaching and education permeates this book on discipline which ordinarily has been conceived of as merely a subordinate factor in education, but is here treated fundamentally and consistently in relation to the ultimate end of education.

It brings to bear on the problem practically of all of the modern child studies in different fields in a helpful and constructive way. It provides the original contribution of Sister Jutta's. The book is an excellent summary of the literature of the last twenty-five years on school discipline and more particularly of the recent literature. Case studies abound. The problems are presented critically through innumerable instances. You not only see the child through the eyes of the teacher, but with great illumination you see the teacher through the eyes of the child. The routine aspects of discipline are discussed intelligently, and practical suggestions for mechanizing them are made both from the general literature of the subject and in the light of the author's personal experience. Incentives and motives receive perhaps their best discussion in this book. The repressions of school life are presented in the light of what we have learned from mental hygiene. The important service that the task renders not only in the intellectual school, but in the disciplinary life of the school must be shown and the relation to wholesome moral education underlies each chapter in the book.

Kirsch, Felix M., O.M.Cap., Litt.D., and Aurelia, Sister Mary, O.S.F., M.A., **PRACTICAL AIDS FOR CATHOLIC TEACHERS\***

Benziger Bros., New York, N. Y., 1928.

This is decidedly a book of practical aids for the teaching of religion. It is clearly a reference work and should be consulted either preparatory to the planning of a group of lessons or when the teacher gets into difficulty in the presentation of a particular subject.

However, though the book is extensive in scope, it is not inclusive.

Lindworsky, Johann, **THE TRAINING OF THE WILL\***

232 pp., Bruce Publishing Company, Milwaukee, Wis., 1929.

This book, just off the press, is the most adequate discussion in English of the problem of training of the will. It is a translation of a German work by a Jesuit professor at the University of Cologne. It brings our knowledge of the training of the will in relationship of the whole literature of experimental psychology. Current false conceptions of the will are exposed and a great many of the proposals for training of the will are analyzed and shown to be absurd. Great emphasis is placed in the book on the doctrine of values and particularly the values of a system of thought. These in relation to the motives of human conduct receive an enlightening discussion for teachers. Religion naturally finds its place in a psychology of values in a system of thought and in the formation of motives. To illustrate how this works, the *Spiritual Exercises of St. Ignatius of Loyola* are used as an illustration and help us to understand better the remarkable success of that book and the educational idea which underlies it. A scientific detachment, a spirit of fairness, a fine spiritual conception of human nature pervades this entire work. Here is a psychology with a soul in harmony with the most recent findings of experimental psychology. Here is a challenge to much of our educational psychology and much of our educational practices.

Maher, Michael, S.J., **PSYCHOLOGY\*** (Stonyhurst Series)

Longmans, Green & Co., New York, N. Y.

This is the best general psychology available from the scholastic point of view.

Moore, Dom. Thomas Verner, **DYNAMIC PSYCHOLOGY\***

412 pp., J. B. Lippincott Company, Philadelphia

This is written by the distinguished professor of the Catholic University and emphasizes the actual developmental aspects of psychology. It brings to bear on the problem all of the modern psychologies except the Gestalt which was not fully developed when the book was written. The book is a little bit difficult in its terminology and especially its medical terms.

Mary Helen Mayer, M.A., **THE PHILOSOPHY OF TEACHING OF ST. THOMAS AQUINAS\***

162 pp., Bruce Publishing Company, Milwaukee, Wis.

"Miss Mayer, who is a Research Fellow of Marquette University, rendered a distinct service to education by making the treatise 'De Magistro' of the

Angelic Doctor accessible and—as we hope—appreciated by our modern teachers and educators. Part I—almost one-fourth of the book—is an introduction by the editor, Dr. Fitzpatrick. It is a valuable essay. The learned doctor calls attention to the light the philosophy of St. Thomas can shed upon modern educational problems. Part II presents a fine translation of the treatise, and Part III a development and application of its principles. I share the opinion of the editor, that the translation and the interpretation are genuine contributions to the cause of education. Anyone who is anxious to learn the ideas of a master mind in the Church about education will ask for this book. It is hoped that the Marquette Series of Monographs on Education will find its way into every library.” (By Father Kilian J. Hennrich, O.M.Cap.)

**Report of the Committee on Character Education of the National Education Association, CHARACTER EDUCATION**

*U. S. Bureau of Education, Bulletin No. 7, 1926.*

This report is included in this list to reveal the dreadful state of confusion of the whole problem of character training. It is chaotic. The Bible is quoted and Darwin is quoted, apparently to satisfy both sides. There is terrible consciousness of the many sides that must be considered in the problem and the difficulty of including religion in the discussion. These difficulties are in Ruskin's language, “Fain hidden, yet full confessed,” and it is this which largely explains the confusion of the report.

**National Society for the Study of Education, THE FOUNDATIONS AND TECHNIQUE OF CURRICULUM MAKING**

*Part 1, 475 pp. Curriculum Making, Past and Present, Part 2, 238 pp. The Foundation of Curriculum Making.*

This is a recent and comprehensive organization of the material on curriculum making. No student of the subject can possibly deal with it accurately without this book.

Part I includes a history of the general development of curriculum making in the United States since 1825 and records in the language of the experiments, the examples of progressive curriculum construction in public-school systems and in the private laboratory schools. It concludes with the section on miscellaneous curriculum studies with a comprehensive bibliography on the subject of curriculum making. The most interesting part of the whole study is the effort of the leaders in American education to formulate a statement to which they could all subscribe. Such a statement actually occupies pages 11 to 29 of Volume II, but there are many supplementary statements by these same men to indicate perhaps that the general statement does not exactly represent their views. Nothing could furnish a better basis for the study of a curriculum than this Volume II.

**Pope, Hugh, O.P., THE CATHOLIC STUDENT'S "AIDS" TO THE STUDY OF THE BIBLE\* (in three-volume and five-volume editions). Second edition revised, 1918, 1926**

*Burns, Oates and Washburne, London. P. J. Kennedy & Sons, New York.*

This is an indispensable reference book for any teacher of religion. Hardly any question that is likely to come up in the elementary, high school, or even on the college level, cannot be answered from the extensive and rich information in these comprehensive volumes. The organization of the material is extraordinarily well done and every aspect of Bible study is practically covered. It will serve the purpose of the teacher who wants for example, a simple analysis of the Gospels or historical background of the Gospels as well as the teacher who wants to know the most recondite questions regarding the manuscripts of the Greek Testaments.

**Rugg, Harold, and Schumaker, Ann, THE CHILD-CENTERED SCHOOL**

*World Book Company, Chicago, New York.*

This is an effort at an appraisal of what is called the new education. It is in a genuine sense critical. It states the article of faith of the new education as (1) freedom vs. control, (2) child initiative vs. teacher initiative, (3) the active school-child interest as the basis of new educational programs, (4) creative self-expression, and (5) personality and social adjustment. It makes a very interesting contrast between the conventional school's program and the more complicated programs of the new education.

There are four excellent critical chapters extending from page 98 to page 142. This is perhaps the first time the new progressive education has had the benefit of intelligent criticism.

There are a series of chapters at the end of the book on the creative impulse and self-expression and the function of rhythm in life that is stimulating to all teachers, and, of course, more particularly to teachers of music, art, and drama.

The appendices have an excellent series of bibliographies on curriculum making, the creative arts, and equipment, materials, and records.

**Sister Mary Salome, O.S.F., THE SCHOOL VISITOR\***

*190 pp., Bruce Publishing Co., Milwaukee, Wis.*

The title does not reveal the whole scope of this treatise. It is certainly not limited to school visitors, but is of interest and usefulness to everyone concerned about education: parents, teachers, supervisors, and superintendents of schools. It will solve many problems of daily occurrence—not vaguely, but according to those sound Christian principles so deplorably lacking in our general educational literature. A few topics selected at random will illustrate its contents: Training for Character, Training in Catholic Practices,

Problems of Social Management, Health, Leisure, Educational and Social Case Work, Tables, Reports, etc. The sections are necessarily short, but always to the point, very suggestive and modern. A good bibliography, in which Catholic writers are well represented, facilitates the work of those who desire more information on the topics of special interest to them." (By Father Kilian J. Hennrich, O.M.Cap.)

**Sharp, John K., Rev., AIMS AND METHODS IN TEACHING RELIGION\***

397 pp., Benziger Brothers, New York, 1929.

This is one of the most recent books on the subject of religion, and attempts to tell, comprehensively, the whole problem. It has a number of very good bibliographies, and for both these reasons deserves to be considered. However, the teacher's attitude toward the book should be very critical both in its educational plans and in its excessive use of the Herbartian method, in the lesson plans and its somewhat dubious value of the graphic illustrations.

**THE SPIRITUAL EXERCISES OF SAINT IGNATIUS OF LOYOLA\***

351 pp., Robert Scott, London, 1917.

This volume contains not only the Spiritual Exercises of Saint Ignatius of Loyola but a commentary in very great detail on almost every phase of the Exercises and the *Directory for conducting the exercises*.

This book is included in this list because it always seemed to me that the method of Saint Ignatius of Loyola in developing his own spiritual nature, and his proposal of exercises for the development of the spiritual nature of others, was, in fact, an educational work and should be treated primarily from the educational point of view. This is more particularly true in these days when character education is receiving such great emphasis both inside and outside of the Church, and there is so much confusion as to exactly what is meant by spiritual development and the formation of character. Teachers in every grade of schools should study the book for its educational suggestions and its insight into spiritual development as a part of educational process.

**Windle, Bertram, C. A., Sir, THE EVOLUTIONARY PROBLEM AS IT IS TODAY\***

66 pp., Joseph F. Wagner, Inc., New York.

This is a truly remarkable succinct summary of the literature of the problem of evolution. Our whole educational literature is permeated with a vague statement of evolutionary theory which is presumed to control educational philosophy and practice. A study of this little book of Sir Bertram Windle's will furnish the teacher an intelligent point of view. It contains also enough of the data regarding this important problem to make possible a genuine understanding of it. No teacher in any kind of school should fail to read this book and this is particularly true of Catholic teachers.

**A NOTEWORTHY RURAL PROGRAM**

It is generally recognized that the city in America would not be Catholic unless the hinterland from which the growth and the energy of the city comes were Catholic. "Now to make a country truly Catholic," writes His Grace John J. Glennon, Archbishop of St. Louis, "the country parish should have all the elements of a living and prospering Catholicity. Whatever advantages the city has that are worth while, should be brought to the country parish insofar as it is possible to bring them.

"The elements which make up the prosperous and successful country parish are, according to Archbishop Glennon:

1. A Catholic church which shall follow the Church's liturgy with exactness and piety. . . . A parish priest who will preach the word of God and break the Bread of Life to his people that thereby they may live more abundantly.
2. A Catholic school, substantially built and well lighted, directed by able religious teachers, leading where opportunity presents and the demand is made, to the neighboring Catholic high school.
3. The spirit of cooperation in spiritualities and in temporals which brings the people of the parish into a real Catholic congregation, not a mere aggregation of individuals brought together by geographic proximity, but the spirit of 'one faith, one Lord, one baptism.'
4. Good roads which are as necessary in the country as paved streets in the city.
5. A meeting place for the Catholic people where they can be socially united and where Catholic action shall be sustained according to Catholic moral standards. This hall should take the place of the present evilly inclined clubhouse or roadhouse and dance hall that unfortunately are coming to be associated with the newly built highways.
6. A well-trained and efficient doctor whose ministrations shall be according to the standards of the Church.
7. Cooperation in promoting rural welfare.
8. The erection of a few small cottages in the proximity of the Church where the old folks can move when their sons and daughters assume the form responsibilities and cares."

**ADVICE ON HEALTH CARE OF SCHOOL CHILDREN**

The adoption of health habits in the children's daily routine goes far toward maintaining good health, according to Health Commissioner Wynne of New York City. He says: "Teach and train your children to adopt health habits—and these are what I consider most important:

"Habits of Eating—Teach them to eat a variety of foods, and not to make an entire meal of any one or two articles.

"Teach them to eat food that is proper for them—not food for their own choice.

"Teach them to drink an abundance of drinking water at regular intervals.

"Habits of Cleanliness—Teeth must be brushed at least three times a day, particularly at night before going to bed.

"A warm bath should be taken at least twice a week.

"Hands and face must be kept clean, and hands must always be washed before eating.

"The child of 10 or younger, should get at least eleven hours of sleep, in a well ventilated room.

"Every child should get plenty of outdoor exercise and play every day.

"Each child should have a regular bowel movement daily, preferably after breakfast."



# *The* CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick

Editor

## PROBLEMS OF PAROCHIAL-SCHOOL ADMINISTRATION

One of the problems in Catholic education is to clarify the responsibilities and duties of the various persons concerned in the administration of Catholic parochial schools. The problem is not so simple as that of public-school administration. While the experience of public-school administration, particularly in the past ten years, is rich and suggestive, this experience cannot be conclusive in the matter of Catholic parochial schools. It is important that such a definition of duties and responsibilities be made as to promote the orderly and efficient operation of parochial schools.

### The Bishop and the Diocesan Superintendent of Schools

The ultimate authority in the Catholic parochial-school system is vested in the bishop of the diocese. By the very nature of the organization of the Church, and of the episcopal authority, this must be so. The wide range of duties and responsibilities of the bishop, and the great territorial area over which he presides makes imperative the delegation of some of his duties to be performed under his supervision. Hence, we have the diocesan superintendent of schools. In general, the superintendent shall perform such duties as are assigned to him by the bishop. Ordinarily they relate to the general administration, supervision, and inspection of schools. The nature of the specific duties assigned to him will necessarily determine the qualifications he must have to perform his duties efficiently.

Shall the diocesan superintendent of schools be conceived of in terms of the state superintendent of instruction, or in terms of a city superintendent of schools? Or shall he be conceived of in terms of a secretary of the state board of education, whose activities are directed to the building up of an efficient administrative machine, with the strictly professional educational duties assigned to others? Or is he the business manager of the system? Or perhaps his main function is inspection, or that very difficult duty, the constructive professional supervision of schools. The nature of these various services should be clearly understood, and the duties of the superintendent clearly defined with reference to them.

Further questions might be raised regarding an organization that might be developed around the bishop, to cooperate with the diocesan superintendent of schools. In a diocese in which there is a university

with a school of education, or a college with a good department of education, might not the faculty of the school or department be utilized as a research department of the diocesan school system? In every case, the programs, suggestions, or proposals made by the school of education must have the approval of the bishop, or the diocesan superintendent of schools, before they are promulgated in the system. Might not an efficient advisory group, around the central diocesan educational office check school building plans, layout of school grounds, and other physical problems of school development?

### The Pastor and the Parochial School

One of the major and immediate problems of the Catholic schools system is the relationship of the pastor to the local parochial schools. What is his duty and his responsibility with reference to it? How shall he conceive of his duties? What kind of services has his training best prepared him to render? Is he or his assistant to be regarded as the principal of the school, rendering all the expert educational services implied in that title? Should he be a strictly professional officer at all? Should his duties be principally administrative, relating particularly to the financial problems of the parish school, and its physical plant? Should he associate with himself a group of parishioners who might serve as a board of education for the parish, or at least as an advisory council.

Would it be possible to assign enough real power to such a board? Is it possible to develop such a parish advisory group so that they take a real interest in the problem, and feel that their services are appreciated. Have any techniques been worked out by which such cooperation of parishioners has been secured over a considerable period?

### The Religious Community and the Parish School

The most important practical problem of parochial schools is a supply of teachers. We do not raise in this connection the problem of the adequacy of the supply or its quality. The supply of teachers is furnished the parochial schools by the religious community, particularly by the community that has been brought to the local school by the pastor. The religious community recruits the teachers and trains them, and assigns them, and reassigns them. To watch their development and keep them growing, the religious community appoints a community school visitor who inspects and supervises the work of the members of the community. Her main responsibility is to her religious superior. She is liaison officer between the parish priest on the one hand and the diocesan superintendent or bishop on the other, and the mother superior of the religious community. Exactly what should be her relation to the parish priest and to the diocesan superintendent of schools? Should there be a group of diocesan supervisors of subjects or grades, who have direct responsibility to the diocesan superintendent, or can the com-



munity school visitor act as the agent of the superintendent and make reports to him as well as to her superior? What are the actual problems which such a situation develops. The internal problems of the individual school is not our present concern, but one problem is strictly relevant. Who shall be the principal of the parish school; parish priest or assistant, or a Sister?

#### Further Discussion and Analysis

Such, in a preliminary way, is a statement of the major problems of general parochial-school administration. We should like to publish practical suggestions from those actually doing the work of parochial-school administration. Meanwhile, we shall come to closer grips with the problems and more detailed analyses of significant events or situations develop and warrant comment.

#### THE FEDERAL GOVERNMENT AND EDUCATION

The very definite and tremendous propaganda that has been going on for a federal Department of Education is apparently checked. The Secretary of the Interior, Ray Lyman Wilbur, is convinced that "an adequate position for education within a department and with sufficient financial support for its research, survey, and other work is all that is needed." The problem will apparently now have, instead of the advertising technique of mere repetition of shibboleths and catch phrases, a dispassionate consideration. This is to be brought about by the Advisory Committee on Education which will consider the whole question of the federal government in relation to education and present a report to the Secretary of the Interior. A group of leading educators of the country will serve on this commission on which there are three subcommittees.

The first, under the chairmanship of James E. Russell, dean emeritus of the teachers college of Columbia University, will consider the educational activities of the United States Government. The second subcommittee, under the chairmanship of Lotus D. Coffmann, president of the University of Minnesota, will consider the relation of the Federal Government and higher education. The third subcommittee, under the chairmanship of Frank Cody, superintendent of schools, Detroit, will consider subsidies granted for education of less than college grade. Two excellent appointments of Catholics have been made: Dr. George E. Johnson and Msgr. Edward A. Pace, both of the Catholic University. Other Catholic universities and colleges might have been represented and other sections of the country.

Among the questions to be considered, are:

State the principle of local autonomy or decentralized responsibility.

What types of federal activity strengthen local autonomy and responsibility? What types weaken them?

What reorganization of present federal activities in education best insures their effective coordination?

Recognizing the value of federal support in starting new enterprises, what are the present conditions that justify continuation of federal subsidies?

When federal subsidies were established, federal taxation was indirect; what is the justification for continuing and extending these now that two thirds of federal taxes are direct income taxes?

What evidence shows whether federal subsidies are or are not weakening local responsibility?

On the basis of present federal subsidies, what are the advantages and the disadvantages of gradually reducing and ultimately withdrawing federal subsidies to a state as the state appropriations for the specified purpose increase?

THE CATHOLIC SCHOOL JOURNAL, during the coming year, while these committees are considering these questions, will state its position on the more fundamental of the questions.

#### THE QUALITY OF LIFE AND THE AIM OF EDUCATION

Professor Albert Bushnell Hart, of Harvard, says, in a recent number of *Current History*: "Never in the history of mankind has there been a country where the large majority of people are so well housed, so well fed, so well educated, so pleasantly transported, and so plentifully amused."

The statement is read generally with great satisfaction. It is quoted in the newspapers as evidence of its popular appeal, and it is this very statement of what is called the idea of progress that is the basis of contemporary civilization.

For what purpose are we so well housed and so well fed? Are we so well educated for what? To what end are we so pleasantly transported and so plentifully amused? What boots it that we live so well or so fast, and we know not the meaning of life? On what road are we transported so pleasantly? To the everlasting bonfire, or to everlasting life? What account shall we render for our stewardship of time if only we are plentifully amused?

These are questions our educational system must answer. It must concern itself with the quality of human life. Its main question and major objective is: What shall it profit a man if he gain the whole world and lose his own soul?

The very definite answer Catholic education gives to that question is its distinctive contribution to American education and American civilization. Catholic education says in substance to much of our contemporary educational effort: You are stopping at an inn. Your home is beyond. *Not to this, but through this.*

The principles of Catholic action are clearly defined, but for their proper understanding long and profound study is required. But outside of the clearly marked limits there is so much in this practical world of ours that is purely matter of opinion. We must be tolerant of the opinions of every man, and we must not resent the criticism of our own opinions.—*Most Rev. John T. McNicholas, O.P.*

# Back to the Home<sup>1</sup>

Ella Frances Lynch

THE International League of Teacher-Mothers is fostering a world-wide movement to enlighten parents concerning their duty as the true educators of their children. In this project to surround the earth with goodness and learning by way of the homes, the chief essentials are to persuade parents of their mission as educators and to simplify good methods for their use.

Of the several great organizations coöperating with our League, none has gone more deeply and wisely into the work of parent instruction than the Belgian Ligue de l'Education Familiale, which generously places itself at the service of the world for information and materials. With a view to national well-being, this Ligue for 30 years has instructed parents and prospective parents by means of regular courses in child training given in the convent schools. Its vice-president, M. Paul de Vuyst, whose tireless efforts have done much to raise the level of rural life and agriculture throughout Belgium, was perhaps the most noteworthy figure at the July conference of the World Federation of Education Associations in Geneva. We shall quote later from his masterly discourse on the duty of parents to educate their children before schooling them.

## Begin with the Infant

A major activity of our own League of Teacher-Mothers for more than fifteen years has been the correspondence with parents in all parts of the world, with a view to persuading them that education is not some far-off, intricate, costly, belated sort of attainment, but that its essentials abound at the threshold of every well-ordered home, and almost without price; that it is not for hire nor for sale by the yard, nor much more in evidence among college graduates than among nongraduates. A mother writes to me: "Our boy is five years old, but my husband thinks it is too soon to begin educating him. What do you advise?" My answer is: "Good friend, your five-year-old son has already had five years of education. Moreover, they are the most important five years of his entire apprenticeship to learning. The effectiveness of schooling depends almost wholly upon the education that precedes it. Human likes and dislikes, prejudices, strength or weakness of will in youth and age, are due largely to habits intentionally or unintentionally cultivated in the home before the child is old enough to profit by schooling. Education connotes habit forming; soul training; character making, which is the mission of parents; and therefore education is the preparation for life that children get before they enter school. I recommend

that you begin at once the study and application of the principles of child training, which is by no means as forbidding an enterprise as it may sound to the novice. A subject is already half mastered when the heart is in the learning."

## Education vs. Schooling

Unfortunately, the term *education* is confused with schooling, instruction, and book knowledge, and is used more often in a wrong than in the right sense. Note the general use of the word *educator* instead of instructor, professor, superintendent, teacher. The parents are the educators. The teachers are the teachers. To quote M. de Vuyst:

"The word *education* should be employed preferably for moral training and the word *instruction* for intellectual training. Education, that is to say the training in good habits, can be given, for the most part, only in the home; instruction is given normally in the school. There is a certain danger in confusing education (moral training) with instruction. The confusion may cause the home and the school to swerve from their respective rôles. The word *education* is too often employed in English-speaking countries in the sense of instruction. With us, we speak of education in the sense of the formation of moral habits, of which good breeding is the outward expression. The instruction of children is given principally by the school. Their education is carried on principally at home. By this I do not mean to say that the primary intellectual development is not brought about in the home or that the school cannot contribute to the formation of character, or at least to its development. But it is necessary to guard against errors of interpretation or exaggeration of responsibilities which may occur through the thoughtless employment of words."

## Control the Environment

Since, during the plastic years, every action whether mental or physical, leaves some trace on the nervous system, the first duty of parents is to control the environment so that childish action may create safe paths of least resistance for nervous energy to follow. In this instance, the word education may be defined as discipline, although, Webster's definition of discipline as "severe and systematic training, especially with a view to right conduct or prompt and effective action," needs qualifying for our purpose: Discipline need be severe only when wrong paths have been formed in the nervous system, which necessitates obliteration—habit-breaking—and the forming of new paths. My Teacher-Mothers will understand that by discipline I mean the treatment suited to a disciple

<sup>1</sup>Written for the *Catholic School Journal*, Milwaukee, Wis., and The Irish Independent, Dublin.

or learner; the submission of the natural animal will to a law which is the expression of a human will. It means control, with a definite purpose of establishing a reasoning self-control. Military discipline is a totally different thing and quite out of place in child training.

Right and wrong are not matters of instinct, but have to be learned. Years ago I studied the ways of a great horse lover, who trained his colts at a very early age by haltering them beside their gentle mother when driving her. The colt acquired her gait and manners, showed no criminal tendencies, and matriculated into lovable and intelligent horsehood. Father John W. Keogh, chaplain of Newman clubs at the University of Pennsylvania, has this to say relative to the need of educating children before schooling them:

"The animal natures of children need to be educated in infancy and early childhood. They need to be trained to obey instinctively. When a boy I observed the training of wild horses brought in from the plains. They put on the horse a saddle girth that had an opening on each side, where a line was attached the end of which a man held fast. One of the men wielded a whip. The horse was made to go up and down a certain path, to which, after two or three drives, he became accustomed, after much pulling and some beating. Then he was compelled to go a number of times along other paths through the field, after which he could generally be led anywhere. During the training the master fed him and was very kind to him, but from the first he mastered him."

#### Early Systematic Training

Life is simply an uncharted plain to wild colt and child alike, until "systematic training, with a view to right conduct," marks out paths. There can be neither safety nor happiness for a child unless it is based on willing submission to parental authority, which brings to him self-control and teaches him to bow the head to wisdom. In this and in no other way will he learn to kiss the rod which Almighty God holds out to us all. The child who has been taught to obey is already half educated. Well-disciplined children are not weak spirited, sullen, or tyrannical, and parental laxity is not love, but hate. The fear of disobeying his parents is the first step in teaching a child to fear breaking the laws of the land and the laws of God. The habit of obedience can be established without resort to harshness, although not without punishment, but if not established in early childhood it is doubtful whether it can be done without the harshest kind of harshness.

Things are far from well with America. In spite of our material prosperity, which sociologists regard as the indispensable preliminary of moral and mental culture, in spite of intensive and very expensive compulsory schooling and a plethora of social agencies for the moral regeneration of humanity, crime is not decreasing and juvenile delinquency keeps ten furlongs ahead of our best efforts at prevention. Yet the

remedy, education-before-schooling, is at hand in every God-fearing household. BACK TO THE HOME. All the crime commissions in activity cannot devise a working substitute for home education.

Against this constructive measure it is too frequently urged that parents are not competent to educate their children. This is true in many cases, but not in nearly so many cases as the advocates of kindergartens, nursery schools, and baby brooders would have us believe. Incompetent parents should be made competent. When a physician sees that a mother is ignorant of good methods in the care of her infant he does not replace her with a baby tender; he gives her a few instructions and tells her to buy a good book on the care and feeding of children. The percentage of mothers who could qualify in the physical hygiene of infants is very much higher today than 20 years ago, thanks to the availability of good instructions in that subject, yet the human body at any stage is a more complex entity than the mind or soul of an unspoiled child. Few mothers would confess their inability to use a cookbook, yet sane prescriptions for child culture are not more difficult of comprehension except to parents who have been mentally twisted by a neopagan philosophy of education. If parents have a long way to go in fitting themselves for their mission as educators, the school has a much longer way to go before it can qualify as an ideal place for children whose home education has failed them.

If the mother will just please leave undone some of the things she now thinks so important and take that time to teach her children, she will find that instead of being naughty, stupid, lazy or "nervous," they are really very bright, sweet, and lovable, and that her efforts bring not only the reward of a good conscience but of much lively pleasure.

Write to me at Minerva, N. Y., if you have special problems. Please send stamps.

#### BOOK WEEK, NOVEMBER 17-23

This year the eleventh annual Book Week will be observed November 17 to 23. Colorful posters and useful circulars will be sent free of charge by the National Association of Book Publishers, 347 Fifth Ave., New York City, to help teachers encourage children's reading throughout the year.

Books are an essential part of happy childhood days and books have never been so colorful and varied as they are today. Charming new editions of old favorites are issued each year and take their places beside the modern books.

#### Suggestions

A huge book may be constructed with one side arranged as a stage entrance, from which book characters emerge to form tableaux or enact scenes from books. Prizes may be offered for the most original costume at a book-week party. Book charades and guessing contests can be worked out in classroom exercises. A student may, before the assembly, give a book review, dressed as the chief character in the play.



### AMERICAN EDUCATION WEEK

The National Education Association urges the continued observance of American Education Week in the belief that every citizen should be kept informed upon the work and needs of the schools. America believes that every boy and girl shall have a fair start in life.

No one questions that education is the most effective method of remedying industrial and social evils.

We must foster an intelligent citizenship which can interpret the institutions of government, the family, industry, and religion into a united force in advancing a wholesome civilization. Progress demands an understanding of social activity in the citizen. Without this understanding a nation becomes dead to the core. It is for this reason that American Education Week is being established, beginning Armistice Day November, 11. The public needs to know how the school is functioning, what its ideals are, and in what direction its achievement lies. It will give the child an insight into the vital problems of life. It will stimulate the teacher to an active interest in her pupils. The parent will gain a broader vision into the privileges and opportunities of parenthood. The citizen will acquire an intelligent faith in the school as our greatest collective enterprise.

Each day will be devoted to some special ideal. The program will be:

Monday, Nov. 11. Education for faithful citizenship.

Tuesday, Nov. 12. Home and School Day. Education for worthy home membership.

Wednesday, Nov. 13. Know your School Day. Education for mastery of the tools, techniques, and spirit of learning.

Thursday, Nov. 14. Educational for vocational and economic effectiveness.

Friday, Nov. 15. Health Day. Education for health and safety.

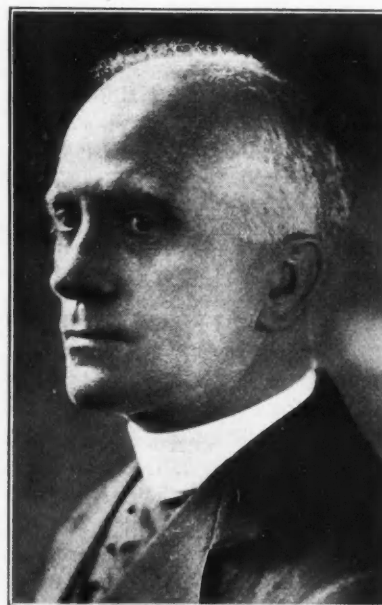


BROTHER EUGENE A. PAULIN, S.M., PH.D.

*Former dean of St. Mary's University, San Antonio, Texas. His appointment as superintendent of schools under the Marianist Brothers in the St. Louis Province was announced in the September issue of the CATHOLIC SCHOOL JOURNAL.*

Saturday, Nov. 16. Community Day. Education for intelligent use of leisure.

Sunday, Nov. 17. Education for ethical character.



RT. REV. JOHN J. O'BYRNE, C. M.

*New President, Niagara University Niagara Falls, New York—Smiths Studio, Buffalo, N. Y.*

### New President of Niagara University

Very Rev. J. O'Byrne, C.M., has been appointed president of Niagara University at Niagara Falls, N. Y. Father O'Byrne, for the past three years, has been superior at St. Joseph's College, Princeton, N. J., the preparatory seminary of the Vincentian Fathers. Father O'Byrne succeeds Very Rev. Francis J. Dodd, C.M., who was president of Niagara University for two years. Father Dodd has been appointed director of the Sisters of Charity with headquarters at Emmetsburg, Md. Niagara University includes the Seminary of Our Lady of the Angels, the College, and the High School. The college has an enrollment of about 450 students. The classes are taught by the Marist Fathers, with the assistance of several lay professors.

### NATIONAL COUNCIL OF CATHOLIC MEN TO MEET AT FORT WAYNE, IND.

The National Council of Catholic Men will hold its annual convention this year at Fort Wayne, Ind., October 20-22. All organizations of the laity, affiliated with the Council are urged to send delegates. The cooperation of every group of Catholic laity, whether affiliated or not is desired and is needed to carry on the work of the N. C. C. M.

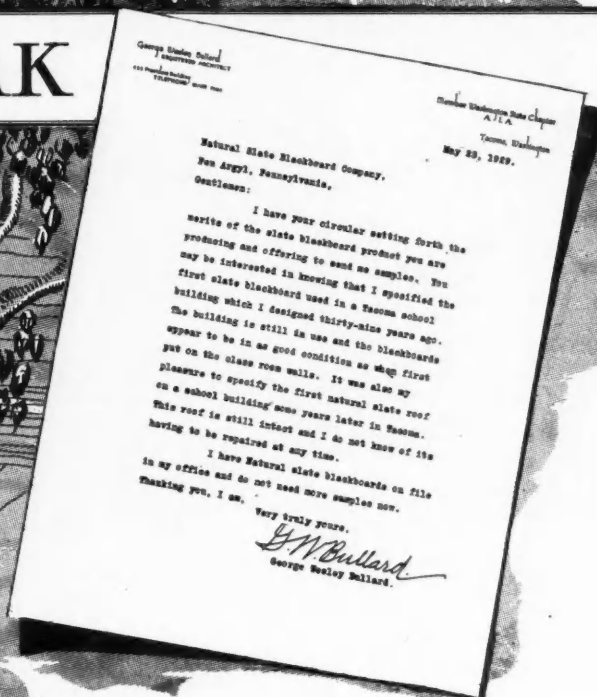
Chief among the activities of the N. C. C. M. at present is the nation-wide, sustained program for the exposition of Catholic truth by word of mouth, by printed word, and by radio. Group conferences will be organized to discuss the following phases of this work:

1. Publication of literature and support of the Catholic press.
2. Methods for the effective distribution of literature: (a) By publishers direct; (b) Through book racks; (c) By the laity individually and through lay organizations.

## LIKE the OAK



The letter of Mr. George Wesley Bullard, Registered Architect, of Tacoma, Wash., is characteristic of the thousands of testimonials of those who know the quality of slate.



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*The corner stone was laid by Rt. Rev. Msgr. B. G. Traudt, administrator of the archdiocese. Rev. E. J. Goebel, who is preaching, will be principal of the new school. He was formerly a professor at Pio Nono College, St. Francis, Wis.*

### CATHOLIC PROFESSOR OF RELIGION FOR IOWA UNIVERSITY

Rev. John E. Ross of Columbia University, New York, has been named Catholic professor at the School of Religion of the University of Iowa at Iowa City, Iowa. Father Ross holds degrees from four universities. He will take the place of Rev. H. G. Takkenberg, who resigned last January.

The new faculty member spent nine years as chaplain to Catholic students at the University of Texas, and was a member of the Catholic University of America at Washington, D. C. Since 1925 he has been Catholic chaplain at Columbia University.

Since the resignation of Father Takkenberg, the position has been filled temporarily by Very Rev. Wm. P. Shannahan, rector of St. Patrick's Church of Iowa City, a former president and professor of philosophy at St. Ambrose College, Davenport, Iowa.

### FEATURES AT WEBSTER COLLEGE

The entire third floor of the east wing of the administration building of Webster College, Webster Groves, Mo., is at present being remodeled into a modern and well-designed laboratory, smaller ones for individual work, balance rooms, stock rooms, and an office for the head of the department. In designing this suite for the chemistry department the same scheme will be carried out as was used in remodeling the present biology suite, which occupies the second floor of the same wing and which was designed by the late Dr. Joseph of the Medical School of St. Louis University.

Mademoiselle Marcelle Prevost, director of the department of modern languages, and instructor in French, who has been on a leave of absence working for her Ph.D. degree in France, at the Sorbonne, will resume her work in the French

department this fall. Mrs. Anna McClain Sankey, instructor in expression, and director of the department, who has been studying in Chicago at the school conducted by the director of the Chicago Art Theater, under Russian actors, who were formerly prominent members of the Moscow Art Theater, has planned an interesting program for Webster's Little Theater for the coming year. The professors from Kenrick Seminary will resume their classes in religion, biblical history, philosophy, social science, and history, while the journalism courses will be supplemented by some very attractive features, and those who are interested in the secretarial field will find new and attractive courses.

Webster College, a school for women, is conducted by the Sisters of Loretto, assisted by professors from Kenrick Seminary, and lay teachers.

### Plays Published by Catholic Dramatic Company

Little Nellie's Christmas Dream (1 act); The Wandering Christmas Cakes ((1 act); Her Real Mother (4 acts), all by Rev. M. Helfen. Calvary (3 acts); The Prince of Darkness (3 acts); Bethlehem (3 acts); Harry Dee (3 acts), all by William Mathias Lamers. Nature's Jubilate, by a School Sister of Notre Dame. Joan of Arc (1 act), by S. A. Turk. The True Spirit of Christmas (3 acts), by M. G. Flaherty. All these plays are published by the Catholic Dramatic Company, Rev. M. Helfen, Brooten, Minn.

Little Nellie's Christmas Dream is a pretty little operetta for very young children. It introduces Santa Claus, brownies, gingerbread men, dolls, angels, and the Child Jesus.

The Wandering Christmas Cakes is a comedy that may be staged easily by six girls of high-school age or even younger.

Her Real Mother, a comedy-drama for mixed characters, is

**Continued on page 274**



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VICTOR TALKING MACHINE DIVISION  
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CAMDEN, N. J.

Concluded from page 272

suitable for young-peoples' societies or social clubs. It has a very clever plot, somewhat different from the average, and well handled by the author. The reviewer begs to state that there is one line in the dialogue which should be omitted.

The True Spirit of Christmas, a drama in three acts, may be produced by grade or high-school pupils or adults with the assistance of several children; or by the children with the assistance of one male and two female characters who can take the grown-up parts. The story is well told.

## PUBLICATIONS RECEIVED

*A Scientific Study in Curriculum Making.* (Business education.) By Wm. L. Connor, A.M., and Lloyd L. Jones, A.B. \$1.00 Gregg Publishing Company, Chicago, Ill.

*Curricular Studies, for Elementary Grades.* By the Sisters of St. Dominic, Marywood, Grand Rapids, Mich. 570 pages, \$2.75. The Macmillan Company, New York City.

*From Now Till Then.* By Julia Augusta Schwartz. 308 pages, \$1.20. The World Book Company, Yonkers-on-Hudson, N. Y.

*English at Work.* By Elizabeth Hill Spalding, A.B. The World Book Company, Yonkers-on-Hudson, N. Y.

*Introduction to Art Education.* By William G. Whitford. 338 pages, \$2.25. Appleton & Company, New York City.

*Organic and Food Chemistry.* By Garry Eugene Culver, LL. D., and Thomas Arthur Rogers, B.S. 212 pages, \$1.50. P. Blakiston's Son and Company, Philadelphia, Pa.

*Aids to Zoology.* By Harry Lister, M.Sc., F.Z.S. 1929, \$1.50. William Wood & Company, New York City.

*Progressive French Reader.* By Joseph S. Galland and Armand E. Du Gord. \$1.80. The Macmillan Company, 1929, New York City.

*The New and Healthy Living.* Books I (312 pages) and II (438 pages). By Dr. C. E. A. Winslow, Ph.D., and Mary L. Hahn. Charles E. Merrill Company, 381 Fourth St., New York City.

*Stories of Health and Happiness.* By Elizabeth Blaine Jenkins. 163 pages. Charles E. Merrill, 381 Fourth St., New York City.

*Gregg Speed Studies.* By John Robert Gregg. 300 pages, \$1.20. Gregg Publishing Company, Chicago, Ill.

*The Technique of Teaching Typewriting.* By Jane E. Clem, B.S. 363 pages, \$2.60. The Gregg Publishing Company, Chicago, Ill.

*Stories I Like with Pictures. By Me.* By Maud C. Stubblings and Genevieve M. Watts. 24 cents. Hall & McCreary Company, Chicago, Ill.

## Pamphlet Publications

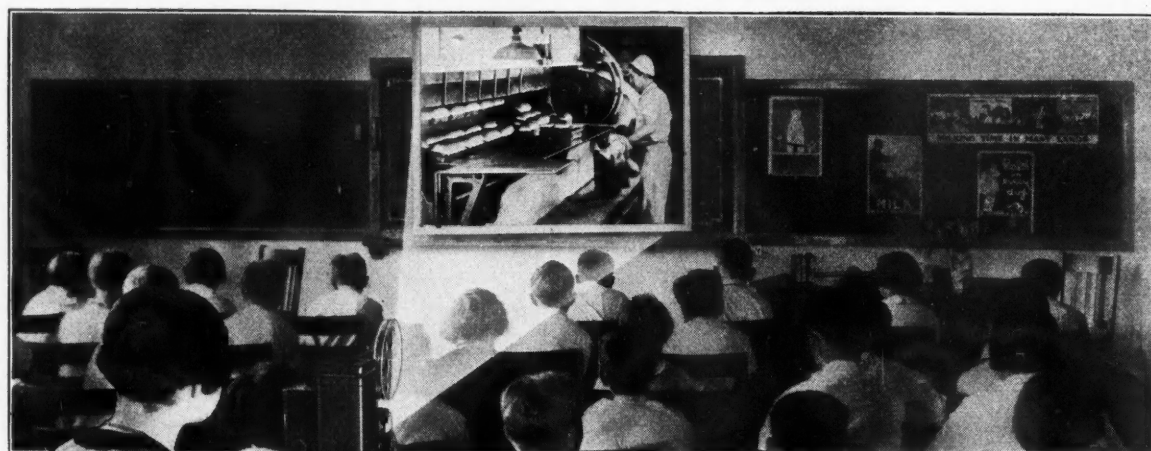
*Creative Teaching and Professional Progress.* The fourth yearbook (1929) of the department of classroom teachers of the National Education Association, 1201 Sixteenth St., N. W., Washington, D. C.

*Some Polarization Phenomena of Very Short Radio Waves.* By Brother Eugene A. Paulin, S.M., Professor of Physics, St. Mary's University of San Antonio, San Antonio, Texas.

*Lending Collection of the Newark Museum.* By Edith Gustafson and Sara A. Hine. The Museum, Newark, N. J.

*Plays, Poems and Prose.* A Hamtramck Anthology by the students in the Hamtramck Public Schools, Hamtramck, Mich.

Concluded on page 277



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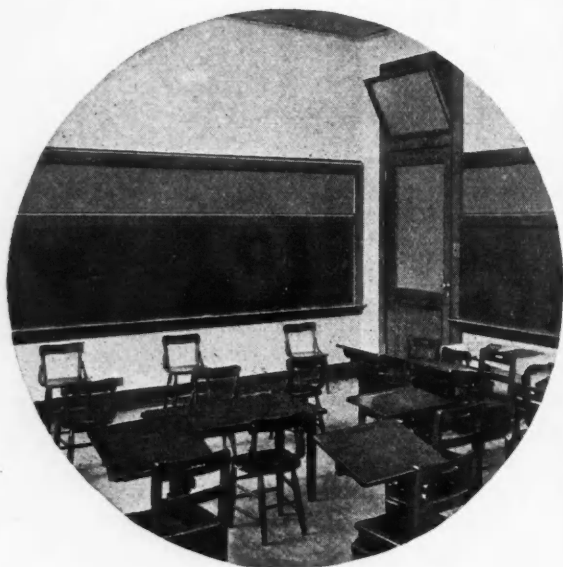
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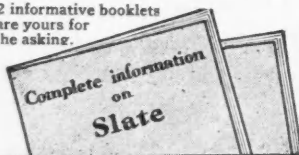
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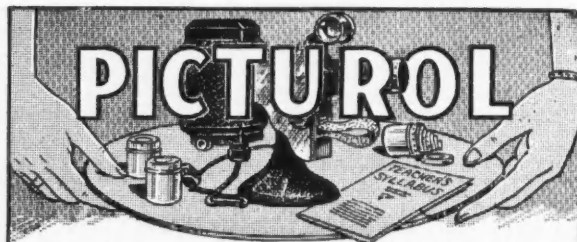
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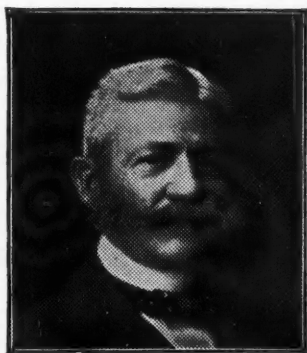
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Springfield, Massachusetts

### Concluded from page 274

*The Conduct of Community Centers.* A practical guide for recreation workers. 25 cents. Playground and Recreation Association of America, 315 Fourth Avenue, New York City.

*The Illustrated Stage Monthly.* Yearly subscription \$1.00. The Catholic Dramatic Movement, 610 Michigan St., Milwaukee, Wis.

*The Crusader's Almanac.* 64 pages, 25 cents. Franciscan Monastery, Washington, D. C.

*The Carnegie Foundation for the Advancement of Teaching.* Twenty-third annual report of the president and of the treasurer for the year ending June 30, 1929.

*The First 100,000,000,000 of American Life Insurance.* By George T. Wight. A report submitted to the Association of Life Insurance Presidents. August 20, 1929. Four pages.

*Adult Education Activities During the Biennium 1926-28.* Bulletin, 1929, No. 23, Dept. of Interior, Bureau of Education, Government Printing Office, Washington, D. C.

### UNCONSCIOUS HUMOR

The weary teacher who is driven to distraction by absurd answers in children's papers, may find relief and even enjoyment in her work if she can see the unconscious humor that many statements contain. A writer in the *Progressive Teacher* suggests the following:

An appendix is a portion of a book which nobody yet has discovered to be of any use. An ibex is where you look in the back part of a book to find anything you want. Gender shows whether a man is masculine, feminine, or neuter. The masculine of vixen is vicar. A grass widow is the wife of a vegetarian.

Henry VII was very fat, besides being a nonconformist. Elizabeth ascended the throne in 1588 and died in 1560. She did not have a very long reign. The result of colonization in Elizabeth's reign was that Raleigh brought smoking into England, and had a bucket of cold water thrown on him, and that Drake discovered potatoes around the world.

Andrew Jackson was called Old Hickory because he was a little tough when a boy. Paul made three journeys, the last one after his martyrdom. Marriage is a sacrament where the priest unites a man and woman in fatal-union.

The pagans were a contented race until the Christians came among them. A deacon is the lowest kind of a Christian. The Bible is against bigamy when it is said no man can have two masters. False doctrine is when a doctor gives wrong stuff to a man.

Benjamin Franklin produced electricity by rubbing cats backward. Benjamin Franklin was the founder of electricity. America was discovered by the Spinach.

But, she adds these questions: "You laugh at all these? Yes, and yet isn't it a real tragedy that children get no more out of what they are supposed to learn? And whose fault is it?"

### NONE LEFT

The catechism lesson was in progress. "How many Sacraments are there?" was the question. "None, teacher," answered Tommy confidently. "Come, come, Tommy," said the astonished instructor, "surely you know that there are seven?" But the witness was not to be shaken. "There are none left now; Mrs. Cassidy received the Last Sacraments yesterday," was his rather disconcerting rejoinder.—*Fortnightly Review*.

### SISTERS OF MERCY UNITE

Thirty-nine motherhouses were represented by 117 delegates at the first general chapter of the Sisters of Mercy which was held at Cincinnati, Ohio, August 26-31. Mother Carmelita of Mount Washington, Baltimore, Md., was elected superior general. The new Institute is made up of six provinces with a total number of 5,012 Sisters. The number of Sisters of Mercy still outside the Institute is 4,267. The newly created provinces have their provincial houses at Providence, R. I., Dallas, Pa., Cincinnati, Ohio, Chicago, Ill., and Omaha, Nebr., while the general motherhouse is at Mount Washington, Baltimore, Md.

Mother Mary Mathew, superior of the Providence community was appointed provincial of the newly created province at Providence. The communities of Providence, Fall River, New York City, and Gabriels, the motherhouse in the Diocese of Ogdensburg, N. Y., compose the Providence province. Mother Loretta and Mother Basilian, both of the Fall River community will serve as assistant provincial and as procurator, respectively.

The union of the Sisters of Mercy is the consummation of a project which the Holy See long had in mind. It was first proposed in 1905 by His Eminence Cardinal Falconio, then Apostolic Delegate to the United States. The present movement, which culminated in the decree of March 1, 1929, had its inception in Chicago, and later was taken up by the Baltimore Community.

The union effected in Cincinnati, besides strengthening religious discipline, will enable the Institute to carry on more easily the care of the poor, the sick, and the ignorant by conducting schools, hospitals, orphanages, and homes for working girls, and by visiting the afflicted in their homes. The objective of the Sisters of Mercy is to lessen suffering in whatever form it may be found. Since the year 1843 they have been a powerful factor in advancing social welfare.

### CATHOLIC DEAF NEED SCHOOLS

Rev. M. A. Purtell, S.J., pastor of the Catholic deaf-mutes of New York City, has just made an appeal for the establishment of schools and the means of attending to the spiritual needs of Catholic deaf-mutes throughout the country. He says: "We have provided asylums for widows and orphans, homes for wayward boys and girls, our parochial schools dot the land; we have our academies and colleges, aid for the Negro and the Indian, and we send help to the foreign missions; we have listened to the earnest pleadings of those gifted with hearing and speech, but strange to say, we have failed to notice the mute pleadings of those unable to speak for themselves, the silent little ones of the faith, but whose cause is crying out loudly at this moment for assistance."

There are only 15 Catholic schools for the deaf in the United States, and some parents of deaf children do not even know where these schools are. In many non-Catholic schools for the deaf there is little, if any, opportunity for Catholic pupils to receive religious instruction or to comply with their religious duties. Clubhouses and social centers for adult deaf-mutes are also needed.

### RURAL LIFE CONFERENCE

The seventh annual Catholic Rural Life Conference will be held at Des Moines, Iowa, October 15 to 17. Religious vacation schools will be the subject of discussion at one of the meetings. Sixty of these schools are being conducted in 20 dioceses in the South under the direction of the Confe-

rence. Catholic rural schools will be discussed at a separate meeting.

At the general assembly an address will be delivered by Mr. George E. Farrell of the extension service of the U. S. Department of Agriculture on Professional Education for Farm Boys and Girls. This address will be followed by a demonstration by boy's and girl's club leaders from St. Mary's Parish, Panama, Iowa. An address will be made by William P. Schilling of the Federal Farm Board. John P. Boland, of London, England, representing the English Catholic Truth Society, will speak on Promoting an Understanding of the Catholic Church Among non-Catholics.

The farm home will be discussed at a joint meeting of the Conference and the Diocesan Council of Catholic Women. Some of the topics under this heading will be: budgeting, social organization of farm women, beautifying the home through music appreciation, an exhibit of work in canning by the girls agricultural club of St. Boniface Parish, Panama, Iowa. The economic situation of the farmers will be considered at the final meeting.

### TEACHER OF CHINESE UNIVERSITY IN UNITED STATES

Dom Francis Clougherty, O.S.B., former president of the Pei Wen Academy of Kaifeng, China, and a member of the Catholic University of Peking since 1927, is visiting at his home here after ten years of work in the Benedictine mission schools in China.

Father Clougherty, who was ordained at Mt. St. Mary's, Emmitsburg, Md., in June, 1920, and sailed for China the following September, will spend six months in the United States, seeking teachers and financial aid for the university. The University, which was founded and is maintained by the St. Vincent Archabbey, Latrobe, and the thirteen abbeys of the American Cassinese Congregation, has been given a national Chinese character through the establishment of the school of Chinese Studies. An institution similar to the university, will also be opened this fall for girls, Dr. Clougherty said. During his stay here he will determine the possibilities of having the Benedictine Sisters enter this field of activity.

### TO REFORM MEXICAN SCHOOLS

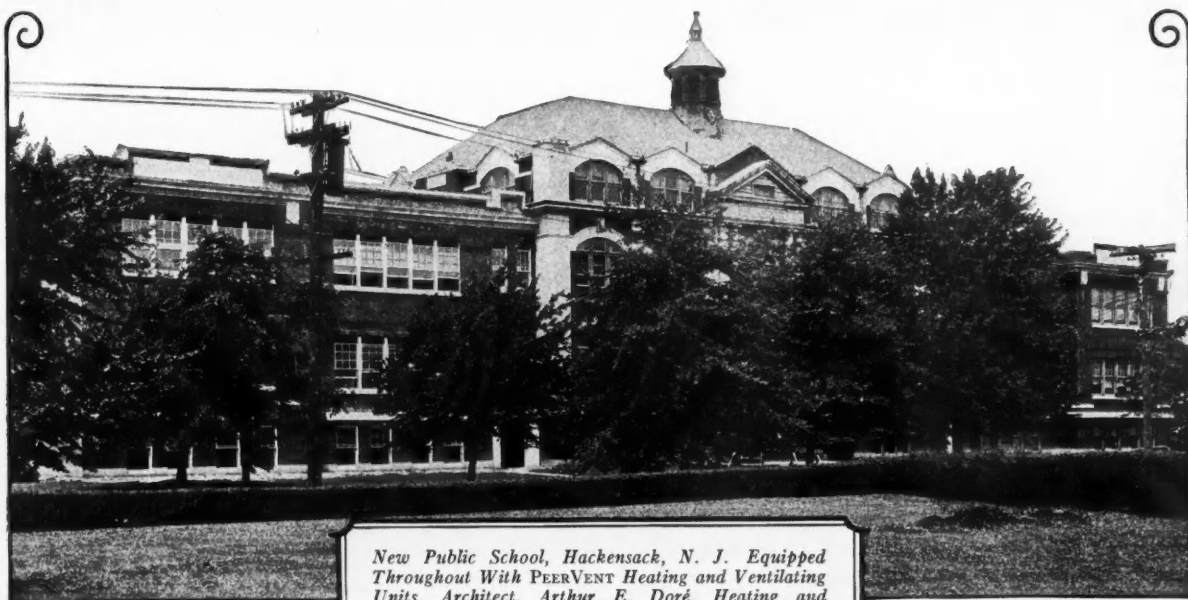
The Secretary of Public Education in Mexico, has announced that a national congress on education will be held soon, to study the best method of "socializing the work of the school" and to chart a new course for the teachers.

Thoughtful leaders, it seems, are condemning the present system of "lay" schools for its failure to provide any adequate substitute for religion which it has banished from the classroom.

### SUMMER SCHOOLS FOR CHILDREN

Summer schools for children have proved quite popular in places where they have been introduced. Three of these schools were conducted during the past vacation period at parish schools in San Francisco. At St. Peter's School the 100 pupils found the hours from 9 to 12 passing quickly with: Catechism, spiritual reading, Bible History, liturgy of the Mass, screen pictures, singing, sewing, and games. At SS. Peter and Paul's School there was an average daily attendance of 325. Here, besides the morning activities, the Sisters devoted the afternoon to sewing and handwork. Ten seminarians assisted with the boys at all three schools, taking them on one occasion for a visit to the seminary at Menlo Park.





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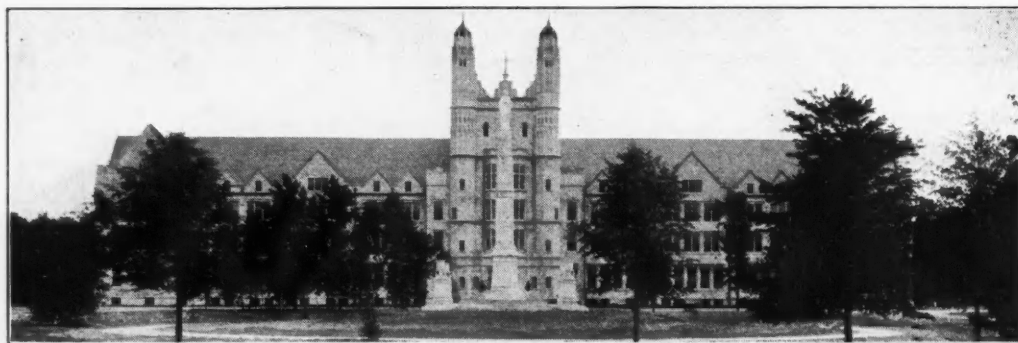
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St. Casimir's School, Chicago, Ill.  
St. Joseph's School, Cudahy, Wis.  
St. David's Addition, Detroit, Mich.  
St. Joseph's School, Fond du Lac, Wis.  
St. Mary's Springs Academy, Fond du Lac, Wis.  
St. Ann's School, Francis Creek, Wis.

Mount Mary College, Milwaukee, Wis.  
Columbus Club, Green Bay, Wis.  
St. Peter & Paul School, Green Bay, Wis.  
St. Thomas School, Kenosha, Wis.  
St. Casimir's School, Kenosha, Wis.  
St. James' School, Kenosha, Wis.  
Holy Rosary, Kewaunee, Wis.  
St. Bridget's School, Louisville, Ky.  
Sacred Heart High School, Madison, Wis.  
St. Mary's School, Manitowoc, Wis.  
St. Peter & Paul School, Mankato, Minn.  
St. Andrew's School, Manitowoc, Wis.  
St. Joseph's School, Marinette, Wis.  
St. Alexander's School, Milwaukee, Wis.

St. Barbara's School, Milwaukee, Wis.  
St. Elizabeth's School, Milwaukee, Wis.  
St. Gerard's School, Milwaukee, Wis.  
St. Mary Magdalene School, Milwaukee, Wis.  
St. Michael's School, Milwaukee, Wis.  
St. Rose's School, Milwaukee, Wis.  
Marquette University High, Milwaukee, Wis.  
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*room is the important essential of a heating and ventilating system.*

### CHANGES IN JAPANESE EDUCATION

There are plain evidences that the Ministry of Education is losing its former timidity. In manuals of Japanese history published this year with the approbation of the educational bureau, the authors give to the word "Kami" (divinity) the sense of the word "kami" (superior being), the character of which is different. In this sense the ancestors of the Imperial Household are no longer gods but merely superior beings, worthy indeed of the respect and patriotic recognition of the subjects of the Mikado, but no more.

The fact that many of the educators present at this conference of directors of the girls' high schools gave to religious education an important place in their discussions is important and entirely new. If the same result is achieved in the conference of the directors of boys' high schools, which is very likely, and above all, by those of the primary schools, which latter group remains more uncertain in its leaning, the position of the Catholic Church will be notably altered. The missionaries, then, instead of being considered as men whose doctrines do not fall in line with national institutions will become henceforth official personages able to command co-operation.

#### Opened School in 1873

In 1873, 56 years ago, the Ursuline Sisters first came to Decatur, Ill., and started St. Theresa's Academy. The building used for the school had been erected in 1854 and was known at that time and for several years afterward as the Humphries House. Four Sisters taught all the grades when the academy first opened. In 1880, Mother Teresa, after seven years of work in building the school and organizing the teaching system, was transferred to Alton, Ill.

### PROFESSOR CRITICIZES EDUCATIONAL SYSTEM

The business man was blamed for the "feminine thinking" among students of American schools by Robert E. Rogers of the Massachusetts Institute of Technology in a speech before the national business conference at Wellesley Hills, Mass., September 8. Professor Rogers said:

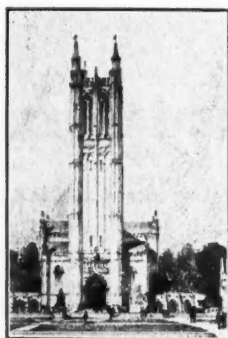
"The fault is not the children's nor the women's but that of the business men, who do, or at least should, manage their communities. You pay millions for educational fads, fancies, and teachers, but you won't pay salaries sufficient to attract competent and strong men teachers." Girls as well as boys, said Professor Rogers, need men teachers at the period of adolescence.

Commenting on the common charge that young people are irreligious, Professor Rogers said: "They have no intellectual training which enables them to settle their religious problems adequately. The Catholic boy or girl seems to me far better trained and intellectually more competent in matters of religion and social ethics, than the Protestant.

"Our American Protestant boy and girl are as little interested in ideas of religion and social ethics as they are in politics and science. They seem to have no ideas on which to build. They have received no training in these matters in school and apparently none in their churches."

#### Religion for Public Schools

Harrisonburg and Rockingham County, Virginia, will inaugurate week-day schools of religious education with the opening of the fall term in ten public schools. The fifth- and sixth-grade pupils will be excused from classes one hour each week to receive religious instruction.



Chapel of southern college  
in which there are over  
70 Halsey Taylor fountains.



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is a practical, distinctive  
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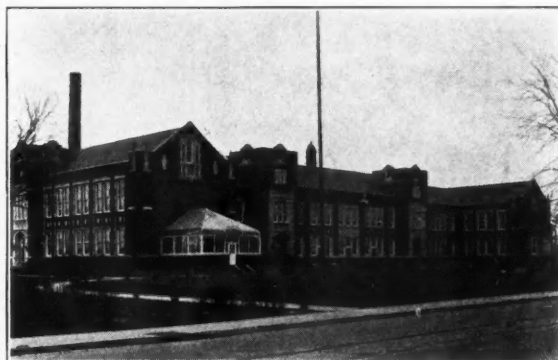
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At the Bosse High School, for example, the 30 x 80 ft. wood floor of the community room was formerly oiled, but no amount of mopping or even hand scrubbing made it look well. The floor was sanded down to bare wood, a filler applied, and then varnished. Finally it was waxed and polished with the FINNELL Machine, making it, to all appearances, a new floor. It is kept in excellent condition by polishing it once a week—one man takes about forty minutes to cover the 2,400 square feet—at a cost of about one-half cent per square-foot-year. This is a fair average cost for all floors waxed and polished with the FINNELL Machines.

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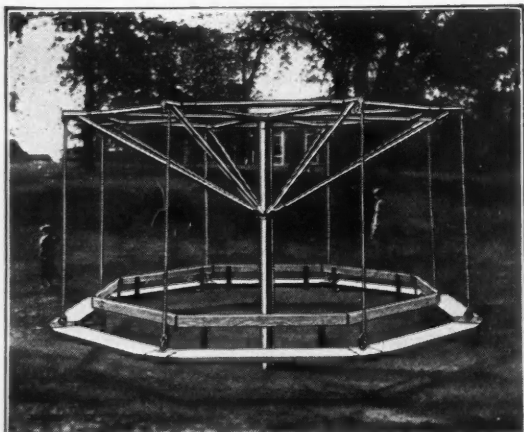
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### ORAL INSTRUCTION IN RELIGION

The Archbishop of Birmingham, England, Msgr. Williams, has approved a system of teaching religion to children under 11 years of age without the printed catechism. The plan has been organized by Rev. F. H. Drinkwater, diocesan inspector of schools, and is said to have proved successful where it has been tried.

#### The New Instruction

Between the ages of 5 and 8, in the infant school, the child will learn nothing about mortal sin, under the new syllabus. The common prayers will be learned by heart, also some hymns, and the child will be told stories of the Creation, of Adam and Eve, of Our Lady, of the Sacred Infancy, of Our Lord's Death, Resurrection and Ascension, and of Pentecost.

There will be stories from the Old Testament and First Communion stories.

Children between the ages of 5 and 8 will learn of God as the Maker of all things; that He can do all things, knows all, sees all, and that He lives in heaven, where they are to live with Him if they are good. They will learn of the Trinity and of the Real Presence; of sin and sorrow for sin (with no mention of mortal sin) of kindness to companions and of self-denial.

In the junior school, between the ages of 8 and 11, other prayers will be taught, further hymns, including the Latin words of the Benediction hymns, the song responses at Mass, and the easier parts of the Common.

Besides stories from the Old and New Testament, children in the junior school will have explained to them the words of prayers and hymns in common use, the feasts and seasons of the Church, the Sacramentals, the actions of the Mass and the seven sacraments, and they will have frequent brief instruction on confession and Communion.

From eleven-plus to 14 or 15, in the senior school the pupils will learn the Catechism in a three-year course.

Only certain specified answers will be learned by heart.

In this period the pronunciation of Latin will be learned, as well as the responses at Mass. An outline will be given of the ages before Christ, and the pupil will learn something of apostolic times and of the subsequent history of the Church.

#### New Dean at St. Viator College

Rev. Thomas J. Lynch, A.M., head of the department of English at St. Viator College, Bourbonnais, Ill., has been appointed dean by Very Rev. J. W. R. Maguire, C.S.V., president. He succeeds Rev. Edward V. Cardinal, C.S.V., who will continue work for his doctor's degree at the University of Illinois.

#### Former Provincial Dies

Brother Isidore, former provincial of the Congregation of the Brothers of the Sacred Heart, died, September 9, at the Alexian Brothers' Hospital, Elizabeth, N. J., and was buried at the novitiate of his order at Metuchen, N. J.

Brother Isidore was born in France in 1863. He was widely known for his educational work in the United States, especially in the South. He was president of St. Stanislaus College, Bay St. Louis, Miss., from 1896 till 1902, when he became provincial superior of the Brothers of the Sacred Heart in the United States. Later he served as principal of St. Vincent's School, Mobile, Ala., and in 1921 became instructor of scholastics at Metuchen, N. J. He observed his golden jubilee in 1926.



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Its use in the playground keeps the children safe and happy and out of mischief.

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Just a smaller edition of its big brother, but built for the kiddies from 3 to 8.

Steel frame.....\$125

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#### ACADEMY STARTED IN 1854

In Benton, Wis., 75 years ago, an academy, the first in southwest Wisconsin, was started under the direction of Rev. Samuel C. Mazzuchelli. The institution opened in 1854 and was exclusively for girls. During the following year the enrollment reached 125 students from all parts of the country, representing the most aristocratic circles, and taught by a corps of tutors belonging to the Order of the Dominican Sisters. The school progressed and soon accommodations became too limited. A new beautiful structure four and one-half stories high, of stone, and finished in an elaborate manner was completed, when Father Mazzuchelli, the instigator and moving spirit, died suddenly, leaving his work but half finished, after spending approximately \$25,000, a considerable sum in those days. From that day construction was delayed and work finally was stopped and the school was abandoned and its teachers removed to Sinsinawa Mound, where the order has since resided. Finally, the building was torn down and the material removed to Sinsinawa for use in the building that was then in progress.

Father Mazzuchelli, a man of many talents, is credited with having designed the old state capitol building of Iowa. This building, at Iowa City is now used as the Administration building of the University of Iowa.

#### Introduce Physical Education

A department of physical education will be introduced in the parochial schools, at St. Paul, Minn. Rev. Joseph Gibbs, of St. Joseph's College, will be director of the new department. Besides providing physical education for all students in the grade schools, the new department will also foster the Scout movement for both boys and girls.

#### CATHOLIC TEACHERS ADDRESSED BY GOVERNOR OF SWAZILAND

The annual retreat of the native Catholic teachers of Swaziland, South Africa, June 1-3, took on an added importance by the address of His Excellency T. Ainsworth Dickson, M.C., the Governor of Swaziland. Teachers present numbered over 50, many of whom had traveled 40 miles on foot through the primitive country.

His Excellency, since his appointment last year, has shown himself especially cordial to the Catholic missionaries. He has frequently expressed his admiration for the work of Priests and Sisters in other parts of Africa in which he has been stationed.

#### Wins Aviation Essay Honor

Brother Gilbert, C.S.C., of Holy Cross College, New Orleans, La., was awarded third place in an essay contest conducted by the New Orleans States on the subject, "The Relation of Aviation to Motion Pictures, Newspapers, and Commercial Flying." Miss Margaret Anglin, won first prize, a round trip by plane to St. Louis. In case, Miss Anglin or J. I. McKinley, winner of second place, does not wish to make the trip it will be available to Brother Gilbert.

#### Sisters to Erect \$300,000 College

The Holy Name Sisters, pioneer teaching community of the northwest, have announced plans for the construction of a new St. Mary's College for women at Marylhurst, Oswego, Oreg., seven miles from Portland. The new college will be ready for students in the fall of 1930. The cost of the two buildings, one with classrooms, laboratories, and office; the other a residence hall is estimated at \$300,000.

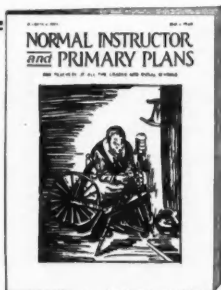




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[Cath. S. J.—Oct.]

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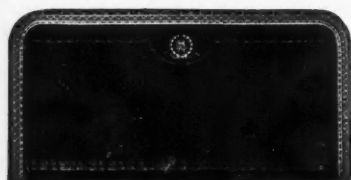
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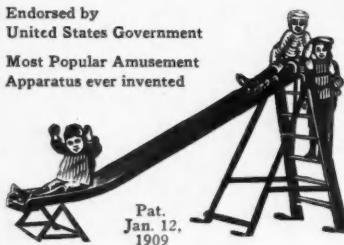
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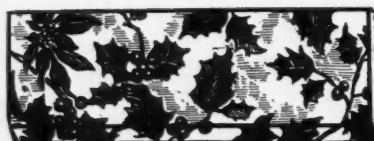
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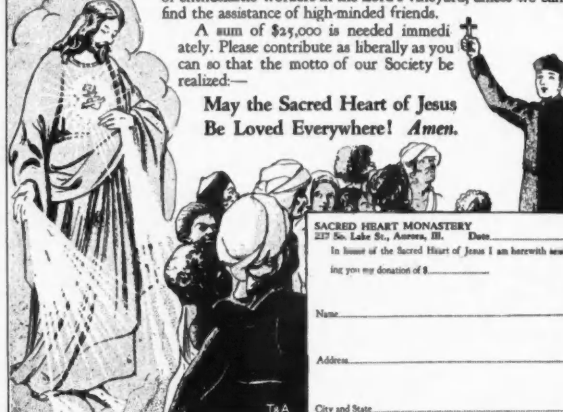
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